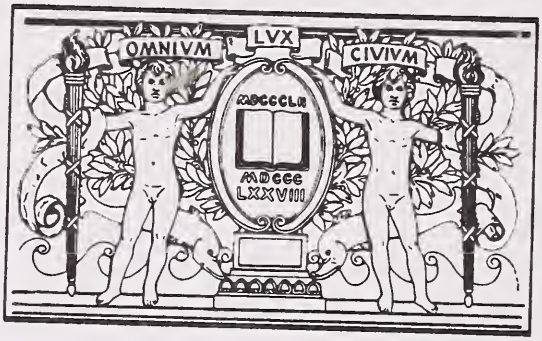
by Howard W. "Buster" Stentz



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"Invisible Forces in The Great Awakening"

A selected compilation of historical extracts, relating to the ancient Baptist minded people, known as the Waldenses, Mennonites and Brethern Pietists, of those who martyr'd with their lives, the persecuted and oppressed who suffered at the hands of the Holy (Catholic) Church, severally and in concert with heads of state, identities and relationships to the ancient forebearers and colateral families of Henrich Stentz (1690-1758), and many notes on early American families and events of their descendants.

by

Howard W. "Buster" Stentz

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Howard W. "Buster" Stentz
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INTRODUCTION

In researching and compiling the History of our Immigrant Ancestor forebearer HENRICH STENTZ, and his forebearers from Switzerland and the Palatines to America, it was considered necessary to orient the material to the People, Time, Place and Events of recorded history, hopefully to provide the greatest significance to the descendant reader. The many fragments of information provide the assembly of a "mosiac" into a 350 year matrix, which reveals an overview of the ancient past, accruing to the heritage of the descendants. This history, and seven additional volumes, constituting the Stentz Genealogical Chronologs, provide identification of our family and many others, for continuation by those interested to continue expanding the record. My diminishing eyesight dictates, "to publish as is, for others".

My interest in the religious aspects commenced as a boy of twelve years, invited to attend Sunday worship services with an elderly childless couple, which I accepted. I was greatly impressed, for I had never been exposed to people who sang their praises to the Lord in such a deliberate manner. An elderly gentleman, whom us boys tagged the "Patriarch" monitored our general decor and conduct, asked me to come again, which I did many times until I left home. The events of WW II, and subsequent priorities of my life distanced me from this way of life, but was to be renewed with greater fervor, many years later. To the reader, I present this assembly of religious intrigue:

"INVISIBLE FORCES IN THE GREAT AWAKENING"

The extracts of recorded history contained in this volume, permit the descendant reader to take a salient walk through the events of ancient times, as derived from the established works of recognized author's, the first of which is: "Der Blutige Schauplatz", commonly referred to as " The Martyr's Mirror", by Thielman van Braght, Mennonite Historican, who published the accumulation of individual testimonies, diaries and chronicles of the persecuted and oppressed which had been preserved in Amsterdam in A.D. 1660. A dutch to german translation of this works was undertaken at Ephrata, Pennsylvania, under the capable leadership of Mr. Dielman Kolb, which required fifteen men three years to accomplish in A.D. 1748. This was the largest book published in the Province of Pennsylvania, prior to the War of Independence. Next to the holy bible, this was the most widely read book, and used for teaching the children Christian lifestyle and and expectation in conjunction with the Holy Scriptures under the parental authority and responsibility to mold the morale character of their offsprings by living example.

It is with the greatest respect that I gratefully acknowledge me appreciation to the Mennonite Historical Committee, for the privelege of citing such references of record, that will permit an understanding of these ancient events and the Mennonite contribution and its affect upon the American community of the new world, with freedom of conscience and a way of life, founded upon Jesus Christ and the holy scriptures and preserved as such to this day.

I also express my gratitude to Dr. Donald F. Durnbaugh, Religious Historian, Bethany Theological Seminary, Church of the Brethern, and to the official board, for their courtesy and consideration in granting me permission to extensively cite from the books, "European Origins of the Brethern" and "The Brethern in Colonial America", both by the eminent Dr. Durnbaugh.

The Brethern pietist's occupy an important role in this compilation in relation to the Stentz and Colateral Families of this early time frame of history. The multitude of our many living descendants are far removed from their knowledge of our forebearers, as the new generations migrated to new frontiers in our new nation, thus many will learn of their relationship by virtue of this volume. In this regard, the Heidelberg Consistory interrogation proceedings as quoted with questions and answers verbatim, are very meaningful and for which there is no effective substitute. I recommend the reading of these volumes as only a portion is cited, relating to the history and inception of the Brethern, the days at Schwarzenau, and the period preceeding departure for America, which will provide greater understanding of this ancient history and the influence of these non-resistant people in the Province of Pennsylvania and in early America.

I acknowledge with appreciation the writings of Mr. Ernst Mueller, "Geschichte Der Bernisches Taufer", the works of Mr. H. Frank Eshleman, "Historical and Biographical Annals" of Southeastern Pennsylvania, authors such as; Brons, Kaufman, Loher and many others with references cited on individual pages throughout the volume.

In America, we enjoy our "freedom of conscience", our individual right to believe, or not to believe, to worship, or not to worship, the GOD of our choice, without fear of intimidation, coercion or reprisals of others to conform to anything considered alien to one's individual beliefs.

This then, is a part of ancient history that cannot be changed. One may ignore it, or not be conversant with such events, but it is recorded history and an example of "mans inhumanity to man". The devastation and holocaust of hundreds of years of deliberately inflicting anguish, physical torture and death upon the lives of the non-conformists by the so called Holy Roman (catholic) church to wipe these people from the face of the earth, severally and in concert with their catholic Monarchs and heads of state, which is alleged to have been done as an "obligation to GOD" by the papacy.

These 'poor in spirit", who desired to read the holy bible for themselves and practice the commandments as "their law", recognizing and honoring none other, had their books and tracts burned, were caused to be separated from their family loved ones, imprisoned, children taken from the parents and placed in orphanages to be reared as catholic's against the will of the parents, their propery confiscated, and driven into the countryside to roam and forage for existence as best they could. This is what it was like before "freedom of conscience". If this book of what has taken place offends you, don't read it. If one accepts history as a lesson of the past, such may lead to a fuller understanding of the precious heritage they have handed down, that we the descendants might reflect upon this valuable legacy.

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. . . . . .

Howard W. "Buster" Stentz

VIII Generation

"Invisible Forces in The Great Awakening"

The ancient followers of the Waldenses (Peter Valdez) or Waldo, A.D. 1176), who were called the "poor in spirit" (baptist minded people) commonly referred to as "Anabaptists", had the Holy Bible translated that they might read for themselves.

Upon their discovery of the "Sermon on the Mount" and the "Ten Commandments", a flame was kindled in their hearts, as they accepted this word as their "law" and by which they governed their lives, accepting none other. At first they attempted to practice their beliefs within the framework of the catholic church, but found this was not tolerated. They then separated themselves from the church and its authority and went forth independently to pursue their lives and spread the gospel as commanded by biblical teachings. The papacy would not let them leave the church, they were to remain subject to the absolute authority of the catholic church, without recourse, which issued an edict:

"ALL THOSE WHO SEPARATE FROM THE ROMAN CATHOLIC CHURCH ARE TO BE PUNISHED AS A DUTY TO GOD"
(HBA p 46)

Catholic bishop of Basel:

"NO ANABAPTISTS WERE TO BE ALLOWED IN HIS BISHOPRIC AT ALL, THEY MUST LEAVE OR BE KILLED" A.D. 1536
(HBA p 46)

These non resistant people (Mennonites and their earlier known as Waldenses) never raised a hand, much less a weapon, all they wanted was to be left alone to pursue their beliefs and religious worship in a manner of their choosing.

The WALDENSES, later known as MENNONITES,
abhorred the ungodly life of the catholic priests,
and the ungodly lives and examples of their leaders,
whom they considered UNCLEAN,
and alien to the PRECEPT and EXAMPLE of Christians,
as defined by the teachings of the Holy Scriptures

Of the evil succession of the Roman church consisting only in the succession of the person and not the doctrine.

(MM p 46)

The groundlessness of those who are accustomed to deduce the roman succession from Peter the holy apostle.

(MM p 49)

Discordance of papist writers.

(MM p 52)

Of the rise of the pope's after the year A.D. 600, as also of the interruption of the succession of the same.

(MM p 52)

Of the election of the pope; and of such as have usurped the chair.

Of various pope's who ran themselves, without lawful election or mission, ran of themselves Stephen VI, Christopher and Sergies III., Stephen VI., expelled Boniface VI. by force, from the common see, Cardinal C. Baronius describes:

> He caused the dead body of Formosus to be exhumed, and placed on the pope's throne, dressed in all his papal robes; whereupon he upbraided Formosus, as though he were alive, that he, through great ambition, had come from the chair of Porto into that of Rome; anathematized him on this account, had the dead body stripped of all the robes, as also the three fingers with which Formosus according to custom used to ordain, but off from the same, and thus thrown into the Tiber.

John XXIV, having come to Bononia with many soldiers, threatened the cardinals severly, if they would elect a pope who would not please him when many had been nominated to him, as he would assent to none of them, he was finally requested to state whom he would elect thereto, he replied:

> "Give me Peter's robe, and I shall deliver it to the future pope".
>
> And when this was done, he put the robe upon his own shoulders, saying:
>
> "I am the pope".

(MM p 53)

Of some who attained possession of the Roman chair through secular power and other ungodly means.

among these are particularly numbered the two pope's named Felix, both of whom were exalted to papal dignity, and put in the office by Arian Kings.

Of the dreadful time, called by the papists THE IRON AND LEADEN CENTURY, which was with respect to the election of popes.

Cardinal C. Baronius relates, that in these awful and terrible times some pope's attained to the popedom not only by the power of prince's and potentates, but through the foolish love of certain dishonorable and loose women, by whom Rome was ruled.

"O ' GOD ! open the eyes of these blind lovers of the papacy, that they might see, what succession it is, of which they have so long boasted in vain; so that they may truly turn to Thee and Thy church, and be saved".

John X, who was thrust into the chair by Theodora, mistress of Rome, while Lando was deposed. After that he relates that John X, was deposed by Theodora's daughter, who also reigned over Rome, and that John XI, a bastard child of Sergies III, was put into it, and thus he writes, "have whores and rogues according to the testimony of Cardinal Baronius ruled the papal chair, deposing and instituting whosoever they would.

Two, three and four pope's reigning at the same time; the chair of Rome occasionally without a pope for a long time.

Of the ungodly life and disorderly conduct of some of the popes.

John XXII, at his death left two hundred fifty tonnen gold ($ 7,000,000.) in his private treasury.

Boniface VII, finding he could no longer remain in safety at Rome, surrepititiously took the precious jewels and treasures from St. Peter's coffers, and fled with them to Constantinople.

(MM p 54-58)

Clemens VIII, and other popes, were at the same times convicted of such sacrilege by their own people.

Gregory IX, sold his absolution to the Emperor for a hundred thousand ounces of gold.

Benedict IX, being stricken with fear, sold to Gregory VI, the papal chair, for fifteen hundred pounds of silver.

Leo X, through Tetzel and many other pope's, through their legates and nuncio's sold their letters of indulgence, is better known throughout all so-called Christiandom that the pope's of Rome desired.

Concerning their open tyranny -- Julius II, had more than two hundred thousand Christians put to death, in the space of seven years.

Gregory IX, caused the Emperor's envoys by whom he was informed, that Jerusalem was retaken, to be strangled, contrary to all justice.

Clemens IV, openly beheaded Conrad, the son of the King of Sicily, without valid reasons, or legal proceedings.

Ancient writers mention, that Pope Paul III, poisoned his own mother and niece, that the inheritance of the Farnesi might fall to him.

Innocentius IV, through a priest, administered poison to the emperor, in a host, thus removing him from this life.

Martyr's Mirror
p 54-58

"wherefore come out from among them
and be ye separate, saith the LORD,
and touch not the unclean thing
and I will receive you"

2 Corinthians 6: 17

A.D. 313 "THE EDICT OF TOLERATION"

CONSTANTINE THE GREAT

There have been several Rulers named Constantine, but the one who is best known was the first, called Constantine the Great, who was a Roman emperor in his day. He is remembered especially because he helped the Christian religion to grow and spread in the Roman empire. At the time Christianity was still a new religion. Most Emperors before Constantine were against it, as evidenced in the litany of marty'rs who forfeited their lives for their convictions in the name of Jesus Christ up to this point in history, which is but a fraction of those human beings tortured and killed because of their beliefs.

In the year of A.D. 313, Constantine issued his famous Edict of Toleration, which said they everyone could follow their own religion. Christians would not be killed anymore, and the property taken away from them would be given back.

In Constantine's time, Rome often had two Emperor's and sometimes there were several other men who claimed to be the Emperor. Constantine's soldiers elected him Emperor in A.D. 306, but he had to fight many other men who wanted to be Emperor. By about A.D. 325 Constantine had defeated all his enemies, and was the only Roman Emperor. He decided to move his Capitol away from Rome. He went to the east, to where the City of Byzantium had been. This City he rebuilt and made more beautiful and then he named it after himself Constantinople. The city's name has been changed again; now it is Instanbul.

Constantine the Great died in A.D. 337. He had developed Christianity all his life, and just before he died he was baptized a Christian.

Anabaptism condemned in the fourth council of Rome.

The conclusion from P. J. Twisk, who says that ancient church history, other writers excepted, makes no mention of infant baptism before A.D. 500.

In the fifth Chapter of Jacob Mehrn HISTORY OF BAPTISM, "INFANT BAPTISM HAD NEITHER IN THE HOLY SCRIPTURES NOR IN THE AUTHENTIC BOOKS OF THE TEACHERS IN THE CHURCH, A FIRM FOUNDATION: THAT IS, THAT IT HAD BEEN ORDAINED BY CHRIST, OR THAT IT WAS AN APOSTOLIC INSTITUTION OR TRADITION". (MM p 187)

The Bloody Edict Issued, A.D. 413, against the so-called anabaptists, by the two eastern emperors, THEODOSIUS and HONORIUS. The first version, according to the account of Sebastian Franck, in HIS CHRONIJK, 1563, Fol 136, Col. 3. "The most important matter in this transaction" he writes, "is the Imperial Code, which contains cap.1, lib.2, an edict issued by the Emperors Theodosius and Honorius, which reads thus: "If any minister of the Christian church is found guilty of having rebaptized any one, he, together with the person thus baptized, provided the latter is proved to be of an age as to understand the crime, shall be put to death". (MM p 198)

Second version, according to the Annotation of Martin Bellius, in the tract,Van De Ketters, Enof Man De Selve Sai Vervolgen,

Dedicated to CHRISTOPHER, DUKE OF WURTEMBURG, page 53. "Since we must speak", he writes, "of that imperial code, we will relate the following, namely, about the law contained in the first codex prohibiting rebaptism. Joined to the other, it reads thus: "The Emperors, HONORIUS and THEODOSIUS, to A. A. Antonius, the magistrate:
"If information is obtained that any one has rebaptized a servant of the Catholic (general) religion, he shall be put to death, together with the latter, who has committed a punishable crime, provided he is of an age admitting of the capability, to commit such (and has been instructed concerning the matter.)"

The above edict, according to the Annals of Cardinal Caesar Baronius, in His Chronicles, A. D. 413, Number 6: In that year , he writes, the Emperor THEODOSIUS issued an edict against the Anabaptists, commanding that they should be put to death.

This was subsequently also quoted by the inquisitor of Leeuwaerden, in his controversy with Jacques d'Auchi, in the year 1588. See Register of the 2nd book, on the name Jacques. Also Introduction, fol. 47, col. 2.

These several versions of the edict of HONORIUS and THEODOSIUS unanimously indicate three things:

1. That at the time, A. D. 413, there were people who were called Anabaptists.
2. That on account of this matter of rebaptizing, these people were exceedingly hated by the world, especially by the great.

3. It is shown how they were hated namely unto death, so that the command was given, that they should be punished with death. However, intelligent people well know, that Christ, predicted long before, that such things would befall His Diciples and followers. Matt. 10:22; 24:9; Mark 13:9; John 15:19; 16:2.

AN ACCOUNT OF THE HOLY BAPTISM IN THE SEVENTH CENTURY

Adrian is mentioned as the first one who, in this century, declared himself, not so much in words as in deed, against infant baptism; as to the manner, however, in which the Romanists proceeded against him, shall be more fully spoken elsewhere. The pious adhere to the true ordinance of the baptism of Christ, notwithstanding the power of the pope and the decree of the aforementioned council.

In the meantime there were baptized (that is, in adult age), Anastasius, the persian; Theodorus or Theodus; many hundred Jews; some in Upper and Lower Saxony; some in England.

Probation or examination in the faith, wat at this time practiced by the orthadox, as did, many others, Amandus, Birinus, another teacher.

Those of the Jewish nation now became members of the Christian church, some of whom, after confessing the faith, asked for baptism.

How Zeno and Verone was wont to address the candidates; explanation of his address.

The example of the Egyptian divines, who preached the doctrine of faith, before baptism, to the candidates, is followed by others at this time.

(MM p 213)

The time for baptism, which was fixed on Easter and Whitsuntide, is ordained to everyday, on account of infant baptism. The pope also decrees that during the mass the kiss of peace be offered to the people, in order that the mass, which it appears, was esteemed but little by many, might be regarded the more highly.

The believers were not turned away by their faith, by said papal decree; nay, it appears that even some of the Roman church declared themselves against the papal superstitutions: as: 1. Isidorus, 2. Cesarius, 3. Adelheymius, 4. Agatho, 5. Julian Pomorius. In the meantime, mention is also made of Isidorus of Spain, and what he has written on baptism, namely of the applicants for baptism, and fellow prayers.

The Christian parents, Lutgerus and Libuga, left their son Lutgerus unbaptized, till he, having accepted the faith in France, was baptized thereupon.

Finally the difference between those of the Roman church and those who administered baptism upon faith.

CONCLUSION OF THE ACCOUNT FOR THIS CENTURY

Notwithstanding in this century the seat of the anti-christ was exhalted to its highest altitude, inasmuch as the Emperor Phocas, A.D. 606, conferred upon the Roman Bishop the title of Papa, that is pope or supreme father, which name was first assumed by Boniface III, writing, in the decrees emitted by him to enjoin obedience: "WE WILL, WE ORDAIN, WE DECREE, WE COMMAND", whereby many superstitions and human inventions were presented to the people as the Word of GOD; such as image worship, salutation of the sacrament, observance of infant baptism as necessary

to salvation, etc.; yet many pious people not only refused to obey all these things which the pope prescribed, but some even flatly opposed it, daring to censure, reject, and contume, some in this and some in that respect the papal and Roman superstitions, as among other points, was done with with regard to infant baptism and all that pertains to it, with which not only some of the common people, but also some eminent and learned men were dissatisfied, so that they abandoned it altogether, yea, indicated by words and actions, that they were opposed to it; which became manifest even in Rome.

(MM p 213)

PERSECUTIONS AGAINST THE CHRISTIANS FIRST REACHED NORTHERN ITALY AND THE BORDERS OF SWITZERLAND AND GERMANY ABOUT A.D. 600.

Up to this time the most intense persecutions in other parts of Europe were that of the heathen Longabards upon the Christians for their refusal to worship idols, but the Roman church now began their persecutions.

A.D. 606 In this very year, in which the pope was accepted, by Phocas, as the head of the general Latin church, the celebrated teacher and Bishop Adrian publicly opposed infant baptism, wishing neither to baptize the children himself, nor to have them baptized, but utterly refusing them baptism; on account of which he was accused by Gregory the Great, Bishop of Rome, to John, Bishop of Larissa, as appears from a certain letter sent by Gregory to John, in which, among other things, the following is contained: "The second article of the accusation against Bishop Adrian is this: That he refused to baptize infants, thus letting them die". Centur. Magd., Cent. 9, cap.4, page 114, according to the account in Bapt. Histl, page 496, and H. Mont. Nietigh., page 80.

It appears, indeed, that this said Adrian was criminally punished for his views against infant baptism, and because he let the infants die unbaptized, as is stated by the ancients, and shall appear more fully in the account of the martyrs.

A.D. 605 At this time, Gregory the Great wrote: "If a bishop, whoever he be, is called a general bishop (that is, pope), the whole church decays." In Regis., lib. 8, cap. 188. Again: "I candidly say that any one who calls himself a general bishop, or desires to be called such, is in his exaltation, the forerunner of antichrist." Lib. 4, Epist. 30, Sam. Velt., Geslacht Register, page 125.

About A.D. 620 Although, through the authority of the Roman pope, who had been chosen the supreme head of the church, and through the decree of said Bracerensian council, infant baptism was now so firmly established, that no one who wished to remain a member of the Roman church, dated utter a word against it; yet among those who loved Christ more than the pope, and esteemed the Gospel more highly than the decrees of popes and councils, the true faith and the true ordinances of Christ, especially the articles of baptism, were nevertheless maintained aright; concerning which very much might be stated, had not the books and writings of the pious been so lamentably and tyrannously destroyed by those of the Roman church.However, we are in possession of as much testimony from authentic writers, as is necessary to establish said matter.

As regards this, that baptism was at this time administered to adult persons, by those who were opposed to the decree of the Roman church in the matter of infant baptism, appears from three circumstances: 1. from the time of baptizing; 2. from the place of baptizing; 3. from the persons baptized.

(MM p 214)

As to the time of baptizing, Easter was expressly specified in the anti-idiorensian council, where it was established, in opposition to those who baptized new-born infants everyday; That one should be baptized at any other time than Easter, except in case of emminent death. In Decr. Antis., until which time instruction in the faith was usually given to the candidates, as is sufficiently shown.

As regards the place of baptizing, it was not in a font or basin, but in the wilderness, here and there at the rivers, whither, as every can easily judge, new-born infants cannot go; neither can they observe the manner then customary at baptism, namely, to kneel during baptism, and go in or under the water; of which there were many instances at this time in warm countries. Among others, Bede (lib. 2, cap. 16), writes: "That Paulianus baptized many persons at noon, close by the city of Trovulsinga, in the river Trehenda".

This manner of baptizing, by the ancients called immersion or submersion, has long been observed, even up to the present time, especially by the eastern and southern nations, who understood the Greek word baptisma (baptism), or baptizo (to baptize), to signify a total immersion or submersion in water, however it is found that, according to the idion of the Greek language, said words do not only signify immersion or submersion in, but also a washing or sprinkling with, water. For instance, baptisma, baptismos, is translated sprinkling, washing, dipping, etc. See Dictionar. Tetraglott., in quo voces lastine omnes cum Graaeca, Gallica and Belgica interpretatione. Amsterodame ex Typrgraphia Ravesteniana, A. D. 1634.

However we leave the above mode of baptism to its own merits; it suffices us to have shown that it could not be administered to infants, and that those who were baptized after this manner, must have been adult and intelligent persons.

A.D. 961 Pope John XII, crowned Otto I, as the first Holy Roman Emperor in the year A. D. 961. Otto I, was a descendant of Charlemagne, King of France.

SWITZERLAND

Amongst the earliest inhabitants of Switzerland, were the "Alemani" (Celts) which the Romans called or referred to as Rhaetians and Helvetians. The area of Switzerland had been conquered by Julius Caesar and the area was ruled by Rome thereafter for several hundred years. With the decline of the Roman Empire, the "Alemani" settled and Christianity was introduced by monks who established monasteries and churches in the sixth century.

ALEMANI

"As the Alemaniac Tribe, whose women dressed and fought like men, they, with the Goths, overran the part of the German Empire that lay along the Rhine. "See there is no woman among them'. They are all men", the hard pressed Germans are reported to have said. Out of this No-Woman legend, some say the name All-Man has developed in its various forms, the most common of which is Alleman.

The foregoing and such text in reference to the Alleman name is derived and quoted from:

A Genealogy of the Alleman's
by
Henry Snyder Alleman

In possession (about 1870 of:
George Johnston Alleman, Esq., LLD., F.R.S.
Senator of the Royal University of Ireland, and
Professor of Mathematics,was an old Volume, entitled:

De Illustribus Allemannis

Edited by:

M. Urbanus Siberus,

Scand. Eccles. Sneeburg, Arch D.

Printed at: Leipzig 1710

In it are given several derivations of the name Alleman, and a short History of the original bearers of the name, from the time of the accesation of the Roman Emperor Caracalla in the year A. D. 211 to the time of the overthrow of the nation by Clovis, King of the Franks at Tolbiac in A.D. 476.

The Arch Deacon, editor of this volume gives rather lengthy biographies of some sixty individuals, many of them Very Illustrious, who lived during and after the middle ages.

The painstaking Arch Deacon, presents his biographical sketches beginning with one:

"Alleman, son of Seigfrid, Count of Alsace, A. D. 764, whose province was included within the former territories of the ALEMANNI, which in turn, extended in the fourth century, westward of the Rhine as far as the Vosges mountains".

From this same source, I respectfully reproduce from the work of: Henry Snyder Alleman, for the benefit of the reader, Chapter I, pages 1 thru 7 inclusive, to provide sum and substance of such inhabitants occupying Switzerland and Swabia in the particular time frame of history.

EARLIEST RECORDS OF THE ALLEMAN'S

The name Alleman (Spanish and French, Alemannia and Allemange) is derived from the word Alemanni, antedating the English language.

Having followed the fortunes of these redoubtable warriors (against whose incursions the wall that still surrounds the city of Rome was built as a defense) down to their final defeat, the painstaking arch deacon presents his biographical sketches.

Magdeburg, says the archdeacon, subsequently became the chief seat of the clan, branches of which later scattered beyond France and Germany to Spain and Italy. Among those listed in the Alemannor, Illust. are: Louis Alemann, Cardinal of Arles, and President of the Council of Basel; Anthony Alemann, 1456, Bishop of Cahors; Sybond Alemann, 1451, Bishop of Grenoble; and others.

At a distance of twelve kilometers from Grenoble, northeastward at the foot of the Dauphinese Alps, on a site formerly occupied by the Romans for the same purpose, is the modern establishment of the Uriage les Bains, dominated toward the north by a hill on which stands the medieval castle of Uriage. This castle was built and owned for hundreds of years by the powerful head of the Dauphinese branch of the Alleman family. Guide books give more or less detailed accounts of it once famous lords.

One of these books, Uriage les Bains et son Chateau, reads: The Dauphine, and especially the Graisvauden, underwent, as it appears, towards the end of the 10th century, an invasion of pillaging hordes who are supposed to have been Saracens, and whom the ancient records only designate by the vague name of a pagan nation. Whoever they were, the Bishop of Grenoble, the great Isarn, who under the nominal suzerainty of the Emperor, was the real sovereign of the country, made an appeal to all who could assist him to drive away the invaders. Of the number of those who responded best to this appeal was one Alleman, whom the

Bishop rewarded by the gift of lands in the Uriage. Never did origin on a Peerage-Roll justify itself better than the family of the Allemans prospered throughout all the Middle Ages.

From the Guide du Baigneur Uriage it du Touriste: "The low part of the Uriage was but a kind of marsh, when the Bishop of Grenoble, Isarn, gave the investure of it to the Allemans, a war-like family, the chief of which had distinguished himself by his exploits against the Saracens. The gift took place towards the end of the 10th century. The Alleman family did not delay to attain considerable importance in the Dauphine, and the union of its members was such, that it gave rise to a popular proverb, "Gare la queue des Alleman", which they adopted as their motto. Bayard's mother, Helen Alleman belonged to the branch of the Uriage and the "Chevalier sans peur et sans reproche" passed part of his childhood with his grandfather in the castle of the Uriage. A portrait of Bayard still shone in one of the halls, which evidently dates from his own time.

In a larger publication, Historie du Chateau d' Uriage, is given this account: Here comes a quite natural history of the possessors of this ancient building. Its most ancient proprietors were the Allemans, an illustrious family of the Dauphine, now extinct. The Allemans came, it is said, at the call of the Bishop Isarn; and, as much for the service rendered as for services to come, they received from the war-like prelate the investure of the lands of the Uriage. This family became very numerous, and its divers branches established themselves to a great extent in a valley of Graisvanden and in the adjoining mountains. The union of the divers branches of the name rendered it redoubtable to the Dauphinese barons, who were assured of having to contend with all the Alleman family in case of any serious difficulty with one of its members".

From time to time, in order to retain feelings of kindred and to discuss questions affecting the entire family, the Allemans met in council. One held in A.D. 1455 is mentioned, which took place in the palace of Sibond Alleman, Bishop of Grenoble, where thirty gentlemen of this house represented the twenty branches of which it was then composed. The Castle of Uriage saw several of these meetings. Besides, this was a war-like family, and several times the valley of Isere and the gorge of Uriage resounded with their war cry. Near them was another family, as ancient and as powerful as their own, that of Aignard. In the 14th century a violent quarrel arose between these two houses. Several barons were engaged in it, and a great part of the Dauphine was distracted by this baronial war.

Before that, and during the absence of the Daupnin, Humbert II, who was then commanding a crusade against the Turks, Odo, Lord of Uriage, and Sibond, Lord of Revel, being irritated because of the Dauphinese jurisdiction of the officers over Vizelle, equipped their men-at-arms and took possession of the town, where they committed great excesses. This revolt against the Daupnin did not remain unpunished, for the two rebel vass-

als, to obtain their pardon, were obliged to pay 700 florins in gold.

Geoffrey Alleman, better known as Captain of the Mollard, was at another time a lord of the Uriage. Symphoriem Champier describes him in these words: "He was a very fine Cavalier, tall in stature, strong of limb, strong and broad of chest, powerful in frame, bold of heart, gentle and gracious to his neighbors, and renowned in his time, one of the most stalwart in the realm of France". As Captain of the Mollard he especially distinguished himself in the Italian Wars, in company with his neighbors the Arces and the Bayards. One day in a surprise attack he almost captured pope Julius II, when he carried off the standard of the church, which was presented to the King of France at the town of Grenoble. Finally the Captain of the Mollard perished gloriously in the battle of Revenna.

In the early history of the family there were two chief seigniories -- one of Uriage, the other of Revel. In Major General Porter's History of the Knights of Malta, Hugh de Revel is said to be the first Grand Master of the Hospitallers, or Knights of St. John, which later became known as the Knights of Malta. Those prior to Revel's time simply carried the title, "Master", the prefix "Grand" having been added by pope Clement II during Revel's presidency, which was from 1259 to 1278 A.D. It also seems that Hugh de Revel, with Thomas Berard, then Grand Master of the Templars, was witness to the will of Prince Edward of England, afterward King Edward I.

In Uriage les Bains et son Chateau it is stated that "In A.D. 1630 the Lordship of Uriage passed, by exchange, to the family of Boffin". The whole Alleman clan became "extinct"; none remained in the Dauphine area. How could this happen to a family so numerous as to include twenty large branches? Could such gallant men all be killed, together with all their women and children? Could they thus be separated from their glorious inheritance? No, they did not all die. But evidently they were driven away from the land and possessions that they held for centuries.

The foregoing quoted from: A Genealogy of the Alleman's,
by Henry Snyder Alleman

A.D. 1095 The pope, head of the Christian church in all Western Europe, told the Kings of - European countries that they should go and conquer the Holy Land, to wrest this from the great armies of the Mohammedans. The Europeans were defeated. Thereafter a larger European army three years later forced the Mohammedans back and captured Jerusalem and created the subdivisions of Antioch, Edessa and Tripoli. Commerce was subsequently established between major cities of Europe and these respective states. The latter aggressive thrust by the European armies was called, THE FIRST CRUSADE, the year was A.D. 1099.

A.D. 1147 The Mohammedans did not consider the battle for their lands conclusive, thus they mounted the initiative and the established Crusader's yielded and relinquished territory. In the year A.D. 1147, a SECOND MASSIVE CHRISTIAN CRUSADE led by the Kings of France and Germany who engaged heavily for two years without success and suffering defeat, returned to their homelands. The Mohammedans continued their unrelenting assaults until they recaptured Jerusalem in A. D. 1187.

During the aforementioned period a Roman catholic priest by the name of Peter Waldo departed the church as a result of his religious convictions incompatible with doctrine and practice of the Roman catholic church, the year of his departure from priestly duties was A.D. 1160.

A.D. 1161 (Eighth year of King Henry II) about 30 German men and women sailed for England to escape papal torture. They were Berengarians and Lyonites. They separated from the Roman catholic church because of their views on infant baptism. They were illiterate and led by a German of some learning called Gerard. They were apprehended in England, and scourged and banished and allowed to freeze to death.

A.D. 1180 The Kings of Europe found the Mohammedan victory of A.D. 1187 unpalatable, so they mobilized their forces for the THIRD GREAT CRUSADE. One of the noted European leaders of this drive was Richard the Lion Hearted, King of England. The forces of his adversaries were under the leadership of Mohammaden King Saladin who held his ground resulting in another failure of the Europeans. These engagements lasted from A.D. 1189 to A.D. 1192.

A.D. 1191 The city of Basel Switzerland was founded, and was the scene of persecution and refuge. The effort of Peter Waldo referred to as the Waldenses Doctrine was spreading and one of their enemies said a thousand cities were filled with them. The followers of the Waldenses Doctrine covered southwestern Europe, England, Germany, Hungary, and northern Italy. As far as the 12th century closed, the German, Swiss and Dutch were concerned with the expulsion of many of

(HBA p 5)

the Waldenses Christians from Metz and the burning of their books they had translated from the latin into their native language.

A.D. 1202 The European powers assembled and struck for a FOURTH CRUSADE which took place from the period A.D. 1202 to A.D. 1204, which again resulted in failure to extract Jerusalem from the determined Mohammedans. The lust for victory was so great that the Crusaders captured Constantinople and plundered the spoils of a Christian city.

A.D. 1203 The Waldenses, also referred to as Anabaptists had the Holy Scriptures translated into their own language and they did not practice any other doctrine. The parts of the Bible most carefully followed by them were the Ten Commandments and the Sermon on the Mount.(Muller p 59)

A.D. 1212 The European leaders ultimately assembled the invading forces of another CRUSADE as the Monarchs of France and Germany marched hundreds of children under the guise of Christianity. This was known as the CHILDRENS CRUSADE. Many hundreds of children were marched forward to do battle with the Mohammedans. Most of these children died of starvation and disease and of those that survived, they were captured and sold into slavery. By the year A.D. 1291, the Mohammedans had captured the territory they originally yielded during the FIRST CRUSADE almost 200 years earlier.

During this period of the Crusades, those who opposed the doctrine and practices of the Roman catholic church began to have strong and able support from deposed Roman bishops and others. Peter Waldo had much support from the people in the area of Albi and Lyon in southern France. Those adherents who followed Waldo were often referred to as Albigenes or as Lyonites, but ultimately they were known as Waldenses. The Waldenses support spread to every province and soon it reached northern Italy and the Swiss borders. The so called Holy Roman church refered to these separatists as Anabaptists, due to their position on the rejection of infant baptism. Such support for the Waldenses had reached this proportion by the year A.D. 1250.

(MM p 265-267)

OF THE VIEWS OF THE WALDENSES AGAINST NEARLY ALL ARTICLES OF THE ROMAN CHURCH

Reinerius, who has written against the Waldenses, gives the following testimony respecting them, as the Jesuits confess in their own print.

Cat. 2, Ingolstadt edition, page 54. "Among all the sects that ever were and still are, there is none more pernicious for the church than the sect of the Lyonists (thus he calls the Waldenses), and this is for three reasons:

"Firstly, because it is the most ancient; for, some say that it existed from the time of Sylvester; others say, from the time of the Apostles."

"Secondly, because it is more general (that is, more widely diffused) than the other sects; for there is no country where this sect is not found".

"Thirdly, because, whereas all other sects, by their abominable blasphemies against GOD, cause those who hear them, to loathe their belief, this sect, on the other hand, has a great semblance of godliness, because they lead a godly life before men, have a true belief in all things concerning GOD, and hold correct views in regard to all the twelve articles of the faith; only they condemn the Roman church and the clergy, in which the unlearned too readily credit them.

In the fifth chapter, he says that their doctrine can be brought under these three heads:

1. Invectives against the Roman church and her institutions.

2. Errors against the sacraments and the saints.

3. Rejection of all church usages.

He then specifies their doctrine in the following manner:

1. That the Roman church is not the church of Christ, but the church of malediction; and that she decayed in the time of Sylvester, when the poison of temporal riches insinuated itself.

2. That all sins and defects are in the Roman church, and that they (the Waldenses) alone live holily.

3. That almost no one observes the doctrine of the holy Gospel, except they (the Waldenses).

(MM p 283)

4. That they, in truth, are poor in spirit, and suffer persecution for righteousness and faith's sake.
5. That they are the church of Jesus Christ.
6. That the Roman church is the whore described in John's Revelation.
7. That they condemn all the statutes of the (Roman) church, because of their multiplicity and laboriousness.
8. That the pope is the head of all errors.
9. That the prelates are scribes, and the religions, or members of orders, Pharisees.
10. That the popes and bishops, with respect to wars they carry on, are murderers.
11. That GOD alone is to be obeyed, and not the prelates.
12. That one is not greater than another (before the Lord), but that all are brethern. Matt. 23.
13. That no one may bow his knees before the priests; because the angel said to John, "See thou do it not: for I am thy fellow servant". Rev. 22:9.
14. That men should not give tithes (to the papistic clergy), because it was not customary formerly to give tithes to the church.
15. That the clergy ought not to have property of their own; because it is written, "The priests, the Levites and all the tribe of Levi, shall have no part nor inheritance with Israel.. The Lord is their inheritance, as he hath said unto them." Deut. 18.
16. That the inmates of monasteries ought not to have prebends.
17. That bishops are not entitled to the regalia; these being things which are the prerogative of kings and rulers.
18. That no churches and monasteries ought to be founded and endowed.

(MM p 284)

19. That wills ought not to be drawn up by ecclesiastical persons.
20. They reject the clergy, on account of their idleness, and because they do not labor with their hands, as the Apostles did.
21. They reject the names pope and bishop.
22. They will not admit any one should be compelled to the faith.
23. They reject all ecclesiastical (papistic) offices, and pay little regard to ecclesiastical privileges.
24. They do not admit, that churches and ecclesiastical persons should be exempt from the power and punishment of secular authorities, for, under that cover of liberty the clergy used to do as they pleased.
25. They hold in contempt councils, synods, and all (papistic) ecclesiastical assemblies.
26 They say, that all human rules respecting persons in orders are Pharisaical institutions.

These and various other articles respecting the belief of the Waldenses, all directed against the pope, the clergy and the whole Roman church, were found in an old parchment written three hundred years ago and ascribed to Reinerius.

It was afterwards followed by various authors. See Balth. Lyd. 3, Tract of the Waldens., page 84, col. 1, page 85, cols. 1-4, Bapt. Hist., pages 616,617,618. P.J. Twisck, Chron., page 451, col. 2. also Nicol. Eymeric., printed at Rome, A.D. 1585. (MM p 284)

THE CONFESSIONS OF THE WALDENSES, OR THEIR OWN CREED

Since the Waldenses were very ancient and were spread over many parts of the world, it came that they, from time to time were compelled, by the demand of those with and among whem they lived, to give account of their faith; hence it is, that different creeds of the Waldenses are still extant. However it is not our intention, to relate they all, but to simply present to you one or two, which have been celebrated from ancient times, and are judged to be of the best.

Jean Paul Perrin Lionnoys, in his HISTORY OF THE WALDENSES, translated from French into Dutch, by J. M. V., first part, first book page 43, makes mention of a certain confession of the Waldenses, in which they speak of various matters of faith, particularly of the holy scriptures. It reads thus:

Article I. We believe and hold fast all that is contained in the twelve articles of the Apostolic Creed; and regard as error all that differs therefrom, and does not agree with said twelve articles.

Article II. We believe that there is one GOD, the Father, the Son, and the Holy Ghost.

Article III We confess and hold as holy canonical scriptures, the books of the Holy Bible, namely these: The five books of Moses, called Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The books of Joshua, Judges, Ruth, the Historical books, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther. The didacitc books, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon. The greater Prophecies of Isiah, Jeremiah, Ezekiel, Daniel. The lesser prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggi, Zechariah, Malachi.

Then follow the books of the Apocrypha, which were not received by the Hebrews; hence we read them, as Jerome says, in the preface to the Proverbs, for the edification of the people, but not for the purpose of confirming church doctrines. They are: I Esdras, II Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, or Jesus Sirach; Baruch, with the letter of Jerimiah; the additions to the book of Esther, from the tenth chapter to the end; The Song of the Three Men in the Fiery Furnace; The History of Susanna; of the Dragon at Babel; the three books of the Maccabees.

Then follow the books of the New Testament. The Gospels, by Matthew, Mark, Luke and John. The Acts of the Apostles, The epistles of Paul, Romans, I Corinthians, II Corinthians, Falatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, Hebrews, I Peter, II Peter, I John, II John. (How it comes that III John is not mentioned, we do not know) The epistle of Jude, the Revelation of John.

(MM p 285)

Article IV. The afore-mentioned books teach this: That there is one GOD, who is omnipotent, allwise and alone good, who created all things according to His goodness; for He created Adam after His image and likeness; but that, through the envy of the devil and the disobedience of Adam, sin came into the world, and that we are all sinners in and through Adam.

Article V. That Christ was promised to the fathers, who received the law, that by it they might know their sin, unrighteousness and unfitness, and long for the coming of Christ; to which end He atoned for sin and Himself fulfilled the law.

Article VI. That Christ was born at the time appointed by His Father; namely, when all manner of wickedness abounded; and this not for good work's sake, for they were all sinners; but to show us grace and mercy, as being the true and faithful one.

Article VII. That Christ is our Way, Truth, Peace, Righteousness, Shepherd, Advocate, Sacrafice, and High Priest; who died for salvation of them that believe, and was raised for our justification.

Article VIII. And, consequently, we maintain, that there is no other mediator and advocate with GOD the Father, than Jesus Christ. But as regards the virgin Mary, we hold, that she was holy, humble, and full of grace; likewise we believe of all other saints, that they....wait for the resurrection of their bodies in the day of judgement.

Article IX. We believe that after this life there are but two places; the one for the blessed, the other for the damned; and utterly deny purgatory, which is a dream and invention of antichrist against truth.

Article X. We have likewise always believed, that all human inventions are an unspeakable abomination before GOD; such as feast days, vigils of the saints, the so-called holy water, abstaining from flesh on certain days, and like things especially masses.

Article XI. We abhor all human inventions, as proceeding from antichrist, and which carry with them destruction, and prevent freedom of spirit.

Article XII. We believe that the sacraments are signs of holy things, or visible representations of invisible grace; and deem it well, that believers should from time to time use these visible signs or representations, when it is possible for them to do so; nevertheless, we also believe and hold, that said believers can be saved, though they do not receive these signs; that is, when they have no place or opportunity where to receive or use them.

(MM p 285)

Article XIII. We have never confessed that there is any other sacrament than Baptism and the Supper.

Article XIV. We must honor the secular authorities with subjection, obedience, willingness and taxes.

The above fourteen articles are extracted from the book called by the Waldenses, "THE SPIRITUAL ALAMANAC", and from the "MEMOIRS OF GEORGE MOREL", also "HIST. of the WALDENS", 1st Part, 1st Book, cap. 12, pages 43-48. (MM p 285)

A.D. 1212 In and about Strasburg, Germany there were more than 500 of these Waldenses (the parent faith of the Mennonites) and that they were made up of Swiss, Italians, Germans, Bohemians and in the early part of the century they were spread far and wide.

Religious persecutions as affected the Dutch, German and Swiss at this time frame, began with persecutions in Holland and the record shwos, 108 Waldenses were burned to death at Strasburg, 39 at Bingen and 18 at Metz.

A.D. 1214 Conrad of Marpurg was apoointed by pope Innocent,III, the Grand Inquisitor of Germany to exterminate all who strayed from the Roman faith. In nineteen years, he killed hundreds. He gave them red hot irons to hold and destroyed all who were burned by it as heretics. They were burned to death. Another test was that of cold water, the accused being thrown into a canal, and if they sank in it, they were heretics but if they floated they were not.

A.D. 1215 There were 80 more people burned at Strasburg in Germany and more in other parts of Germany.

A.D. 1250 There was scarcly a land where the Waldenses sect had not found its way; everywhere they were known by their plain dress, moral life, their temperate living and their refusal to take part in government and oaths.

A.D. 1277 In Berne, Switzerland, the opponents of the catholics from Schwarzenburg through the bishop of Lousanne in Switzerland were brought before the Dominican Humbert and the inquisitor plied against them; whereupon many of them were burned to death.

A.D. 1291 The beginning of unity among the Swiss cantons came when three free cantons expressed gross concern because the Hapsburg family, Kings of Austria, had so much power in the region. The cantons joined together and won an important victory

continued

over King Leopold of Austria. Later they were joined by other cantons and ultimately in A.D. 1388 the Austrians were completely defeated.

A.D. 1308 Braght says that about A.D. 1305, the light of the evangelical doctrine began to arise on the Alps, through a pious man and his wife who had accepted the Waldenses faith. Many followed his teachings, but in A.D. 1308, he and his wife were torn limb from limb and 140 of his followers burned alive. (MM p 317). Throughout Austria also, the persecutions raged.

A.D. 1315 A Waldenses teacher called Lollard, at his trial in Austria said he could find 80,000 followers of the Waldenses in his region. (HBA p 5)

A.D. 1330 Torture and Killings in Bohemia and Poland.

A.D. 1347 The Bubonic Plague in A.D. 1350, known as the Black Death swept over the land, resulting in the death of one third of the European population.

A.D. 1350 The Kaiser of Bavaria interposed and compelled the principal papal church in its dominion to cease persecuting the defenseless separatists.

A.D. 1382 From A.D. 1382 to 1393, by order of pope Clement, VII, the minorite Franz Borell burned about a hundred of these Waldenses or antecedents of the Mennonites round about Lake Geneva in Switzerland on account of their religion. The papal church declaring them heretics worthy of death. (MM p 64)

A.D. 1390 36 Waldenses burned at Bingen on the Rhine, all citizens of Mentz. (MM p 320)

On the Baltic coast 400 people destroyed (HBA p 5)

Persecutions spread from Rome to the heart of Europe.

John Huss became the leader in Bohemia. They had been without a leader for 30 years. Huss and Jerome were burned on the shores of Lake Constance in Switzerland by the Roman church. The Hussites began a war with the German Electors.

Through imprisonment and torture, entire congregations of Waldenses were entirely destroyed.

A.D. 1478 In the last quarter of the century records that the catholic bishopric of Basel and Berne held a convention as related to Waldenses living in the area, to devise a plan to get rid of as they termed it, "these unchristian and damned heretics" (HBA p 7)

A.D. 1522 THE WALDENSEAN "REFORM" IN BERNE

"In Berne a vigorous reform spirit in the inspiring element of the citizens, or the progressive, intelligent and business classes, especially the guilds. The Munster cathedral stone masons showed themselves full of it. It is supposed that we generally know about the end of the middle ages, the guilds or lodges of cut stone masons and mechanics were very intellectually and artistically advanced and that they had a monopoly of all cathedral building in central Europe.
(Muller p 20)

When in A.D. 1522, the dean of Munsingen prosecuted the Munster York Bruner in Kleinhochstettin before the council of Berne, the council took the side of Bruner and sentenced the chapter of Munsingen to pay the costs. Bruner's offense was that of speaking publicly of the pope, cardinals, and bishops as devils and anti-christs and the priests and monks as cheats, seducers and oppressors of the poor; the wolves who kill and destroy the body and soul.

Of course if the government of Berne would dismiss such charges as not heretical, it shows that the council and all the heads of the Berne government at this time were approvers of orat least not opponents of the reformed doctrines of the Waldenses' and Zwinglians which were taking root here.

It is recorded that these Anabaptists in different parts of Switzerland wrote letters encouraging others in various sections.

Erasmus from Rotterdam published a Greek New Testament for the priests as the language of the priests was in Greek.

Zwingli, noted the moral looseness and that the heads of the State church made sport of the commandments to fast on Palm Sunday, they made pig roasts, people played, fought, gambled, drank and committed mortal sin. If one mended shoes during this holy season, he was called a heretic, but not if he did these things. (HBA p 10)

The Bohemian brethern chose out of laity and not the learned Greek bishops and priests to teach them. Their ministers married and had wives and children. They called themselves brother and sisters and recognized the old and new testaments as sacred despising all other teachers. They regarded petitions to priests, pennances, auricular confessions as out of place. These people were Waldensen's of Bohemia, a species of Mennonites in early times, afterwards known as Moravians.
(HBA p 11)

A.D. 1521 This year under Emperor Charles V, of Germany a decree was issued forbidding anyone to read, buy, carry, give or have possession of any book containing the doctrines of the Mennonites, Zwinglians or Lutherans. (HBA p 10-11)

A.D. 1523 Melchoir Hoffman, born in Swabia (anciently the northern part of Switzerland), inspired by the contents in reading the Bible, became a great student of it and a leader. Many common people could now read the Bible. (HBA p 13)

Anabaptists/Separatists in Zurich compelled to pay tithes under papal authority. The government thought that these tithes should be paid and the great council of Zurich passed a resolution on 22 January 1523, that the right of the church to demand tithes must be enforced. All those that use the churchs must pay the tithes and this was to include the anabaptists. (Muller p 8)

Two Anonymous GERMAN OLD BAPTIST MANUSCRIPTS of the CONGREGATIONAL LIBRARY in Amsterdam

First Book: Title:

"HISTORY BOOK OF THE MARTYR'S OF CHRIST WHO IN THIS OUR TIME IN ALL PLACE OF GERMAN LAND FOR THE SAKE OF THE FAITH AND GODLY TRUTH HAVE BEEN EXECUTED WITH FIRE, WATER AND THE SWORD. WHAT WAS TRANSACTED AND ENDEAVORED IN MANY WAYS WITH THEM. HOW THEY STEADFAST AND COMFORTED WERE. ALSO WHAT GERMAN PERSECUTIONS AND TROUBLE THE CONGREGATION HAS SUFFERED IN THIS LAST TIME"

(this writing extends from A.D. 1523 to A.D. 1618)

Second Book: Title
Octavo

"DESCRIPTION OF THE HISTORY BRIEFLY COMPREHENDED HOW GOD HAS ACTED WITH HIS FAITHFUL TO HIS OWN FAME AND PRAISE, FROM THE BEGINNING OF THE WORLD AND HAS PROVED HIMSELF MIGHTY TILL THE PRESENT TIME"

(this writing extends to A.D. 1594)

In August A.D. 1524, the Zurich town council summoned two fathers and demanded of them why they do not have their children baptized. One had a boy a year and a half old. These parents appealed to Ruplin (minister)(preacher) of sermons and said they believed what he preached. One father said, "preacher Ruplin said that if he had a child he would not have it baptized, until it comes to the years of understanding and could choose its own sponsors". Ruplin was put in jail and a commission appointed to examine his doctrine. It consisted of a preacher, the Abbot of Kappel, the clerk of Kuusnoch (ecclesiastical clerk) the provost of Embrach and four delegates of the council. In addition to the investigation, they were to have all unbaptized children (infants) baptized immediately. (HBA p 17)

A.D. 1526 The council of 200 tried to bring those they termed as "deluded Mennonites" back to the former faith because their movement hurt the government, and tended to the destruction of order and to bring this about, they put several men and women in prison. There was a proclamation issued that no where in the land henceforth shall anyone presume to baptize again any person who has once been baptized; and anyone who should violate this decree was to be tried and drowned. (Brons p 47)(HBA p 21)

A.D. 1527 Michael Sattler of Stauffen was a monk of St. Peter's in the black forest and had gone over to anabaptism in the year of A.D. 1525 in the region of Zurich. He was expelled from that place but continued to work at home and was founder of several congregations at Horb and Rotenburg. He is described by Swiss and Strassburg preachers as a highly respectable man. "Golden Apples and Silver Pitchers" an anabaptist book of 1742 contains his farewell letter to the congregation in Horb, the events of his trial and his parting song. He was cruelly executed and his wife was drowned. (Muller p 38)(HBA p 19)

Hans DeRies undertook to make a new edition of Marty's suffering with increased contents which was done at Hoarlam, the title: "HISTORY OF THE MARTYR'S OR THE TRUE WITNESSES OF JESUS CHRIST WHO WITNESSED THE EVANGELICAL TRUTH UNDER MANY TORTURES AND ESTABLISHED THEM WITH THEIR BODY, SINCE THE YEAR 1524"
(their confessions of faith were also added and their disputations which express their living hope and mighty faith and love to GOD and His Holy Truth)

The number of those who left the Roman church in the Netherlands as early as A.D. 1524 (through the influence of the writings of the fathers of the faith) has become so great that the pope the same year called a secret council in regard to the matter. It was resolved and proclaimed by council that in Holland the pope would grant all back-sliders for God's sake, absolution of all sins, without money, if they would come back and - - come to confession - - keep the feasts - - pray, according to the prescriptions of the church - - and not neglect the sacrament of the alter. (HBA p 18)

It was noted that such a wonderful concession was made to forgive all the people of their sins without them being required to pay for it, whereby the ordinary course of things the forgiveness of sins of such multitude would have meant thousands of thalers (dollars) out of their pockets and into the pockets of the priests. But the ancient fathers bravely withstood this magnificent offer from the pope as the head of their former church, "having since learned that salvation is free to all whosoever will". (HBA p 18)

A.D. 1526 Zurich announces many subjects have been reading the writings of the new reformers in religion, now no one shall secretly or publicly assent to the opinion in the books of

Luther, Romerani, Karlstadt, Melanthon, Lamberti or others and that all these books are to be gathered up within three days and burnt. (Brons p 60) (HBA p 21)

A.D. 1526 350 people executed in the Palitinate

A.D. 1527 Felix Manz was taken out on Lake Zurich and asked to re-embrace the catholic church before he was drowned. (HBA p 24)

In Munich, Zurich and the Hague 150 executions, which were followed by another 67 executed.

In Austria, the persecuted hiding in caves, were smoked out and burned as fast as convicted and the arresting officers accrue the property of those executed. (HBA p 25)

Berne authorities notify Zurich of decree, anabaptists must stop practicing their faith or leave the country, they would be hunted down. Berne asked Zurich how they managed to reduce the baptists to such small numbers so early, stating they wish to follow the same method. Zurich replied, "KILL THEM" (HBA p27)

Many fled to the Emmenthal in the valley northwest of Berne.

A.D. 1528 18 persons tortured and put to death by fire in Salzburg.

71 persons beheaded and burned by mandate of the King of Hungary and Bohemia on the 14th of January A.D. 1528 at "Valley of the Inn" Rothenburg. (HBA p 29)

In defense of faith:

"THE LORD HAS NO WHERE COMMANDED TO BAPTIZE INFANTS: THEY ARE ALREADY THE LORDS, AND AS LONG AS THEY ARE IN THEIR INNOCENCE AND SIMPLICITY, THEY ARE NOT TO BE CONDEMNED AT ALL. IN ASKING HIM WHAT FOUNDATION OF THESE ANABAPTISTS SECTS DID PROPERLY CONSIST, TO THIS HE REPLIED: "OUR FAITH, PRACTICE AND BAPTIZING IS FOUNDED ON NOTHING ELSE THAN THE COMMAND OF CHRIST:

"Go ye into all the world and preach the Gospel to every creature, He that believeth and is baptized will be saved" Mark 16:16, Matt. 28:19 (HBA p 30,31)

A.D. 1528 "Leonhard Schoener of Becklasburg was apprehended. He was a minister of GOD, and was well versed in the holy scriptures, and also in the Latin language. He faithfully taught the true baptism of Christ and His apostles, the true Lord's Supper, and the articles of Christian faith; yea the word of GOD. He also testified against infant baptism, the abominable sacrament, and other abominations of antichrist. He had originally been a barefoot friar for about six years, but beholding the impurity, wantonness, hypocrisy (Matt. 7:15), and viciousness of the monks and priests, and judging their lives by the word of GOD, he left the monastery at Judenburg, Austria and went to Nurenburg, learned the tailor's trade and then traveling about as a journeyman tailor, he came to Nulasberg in Austria. There he learned of Balthasar Huebmier and his baptism, and learned that a number of the same faith formed a little society at Veyen. He sought them out, came to them, heard them, and led thither by Oswald was baptized. After this he went to Steyen to work at his trade; where he taught and baptized, having been elected teacher by them; and thus teaching and baptizing, he proceeded to Bavaria, as far as Rothenburg, in the Valley of the Inn, where he was apprehended for his faith, disputed much to his opposers, as was examined. Previous to this he proposed; that, if they regarded his faith and doctrine as wrong and heretical, they should produce learned persons, doctors, monks, priests, to dispute with him concerning the matter. But by virtue of the mandate of the Emperor and the Edict of the King of Hungary and Bohemia, he was condemned, delivered to the executioner, beheaded and burnt to ashes on the 14th of January of said year at Rothenburg, for the testimony of Christ, from which he would not depart. After the death of this Leonhard, about seventy persons bore witness with their blood in the same place. Leonhard Schoener, among others, left an admonition for the consolation of all those who suffer for the name of Christ",(MM p 409)

The religious agitation was in great ferment in the central part of Germany and the Anabaptists strength was slowly rising through the blood and turmoil to become a great religious power in central Europe.

A.D. 1528 Greybill and Stump expelled.

Hoffmeir burned at the stake in Vienna (HBA p 28)

A.D. 1529 Imperial Decree in Austria

Second Imperial Decree in Austria

These decrees made it the duty of every citizen to exterminate the Anabaptist movement. Zurich, Berne, St. Gallen and many other cantons of Switzerland and other places declared that it must be exterminated. The main question they asked was:

"HOW SHALL THESE STUBBORN HERETIC PEOPLE BE EXTERMINATED?"

(HBA p 33)

In the latter part of A.D. 1528, in Swabia 500 to 1,000 horsemen were sent all over the country and without trial or judgement, kill "taufers" like wild beasts and take their property.

A.D. 1529 In Bavaria Duke William ordered, "All those who do not repent must be burned and their limbs pulled out of their bodies. (HBA p 33)

Some were fried to death on hot pillars of stone, some were tortured with red hot tongs, some locked in houses and burned with the houses, some burned at the stake, some hung on trees, some by sword, some by water, and some were gagged and taken to the place of death and then killed. (HBA p 33)

In this year in June there was such a severe condition in the district of Groeningen that only two small letters remind us that the anabaptists were not wholly swept or wiped out. One decree was that the sheriff and the deputy sheriff's were all compelled to see to it that these baptists were sent to the catholic church, and those that were not found were then declared as heretics. In spite of this a good many kept themselves hidden and did not appear at the catholic church for two years.

A.D. 1529 Pious old Hans Muller's labors and troubles in Switzerland. At the end of this year the authorities had new troubles with the anabaptists. In the Aathal was Hans Muller of Medikon, Switzerland. In this place he was put in jail on account of debts but he was also held on account of his anabaptist views. When the promise given about going to church was offered to him, he said he wanted to have an interview with his people before he would answer, as he was one of their leaders. The council were at the same time Judge and Jury in important matters; and he, seeing their methods were unfair said to them: "What you want people to do to you, you must do to them". He petitioned the council that they should have fatherly mercy, that they should not compel him to violate his own conscience or make his persecutions unbearable on account of his faith, because faith is a free gift of GOD, and as everyone has not the same faith which the scriptures tell about, they ought all to be dealt with according to their individual faith. He went on to say that faith is not of the will or the flesh, but born of GOD and because they have the spirit of GOD--that all that comes from GOD is good -- that the mysteries of GOD are hidden like a treasure in a field and no can find them unless GOD shows them to him, therefore he said, "YOU SERVANTS OF GOD, I BEG OF YOU, LET ME AND MY FAITH FREE".

In a similar manner he expressed himself in a petition in which he asks for patience until GOD gives him light to decide and he said:

"FAITH IS NOT TO BE TAKEN UP AS A STONE,

BUT, FIRST, MUST BE FOUND" (HBA p 34)

A.D. 1529 Emperor of Austria issued edict known as the "BLOOD EDICT" (Brons p 176)

Many Bohemians and Moravians escaping and going over to Prussia.

The Anabaptists from an early date distributed papers, books, and other writings to advance their religion, these were compiled into book form. The government began to have them destroyed, however every effort was made to preserve them. One such book finished, titled: "BOOK OF SACRAFICE'S TO THE LORD". Five years later a second edition and the Spanish government tried to have this destroyed. With additional persecutions added, a third edition was added to those of the first published in A.D. 1529. (HBA p 35)

A.D. 1530 Sebastian Frank estimated the number of Anabaptists who were destroyed in two years by sword, water and fire was bout 2,000. In Tyrol there were about 1,000 up to the year 1530. In Ensenheim in Austria 600, in Lutz 73, in Bavaria and the Palitinate 350, with others in Munich among them Michael Sattler, whose tongue was cut out before he was executed, at the Valley of the Inn.

In this period it is noted that Schwenkfelder's and Hoffman are working together.

Philip of Hessen in a letter to his sister, Elizabeth of Saxony, wrote: "I find these baptists people who are called dreamers and heretics are purer that those that are Lutherans.

A.D. 1532 It is recorded that the Anabaptists of Bohemia and Moravia reject infant baptism, did not give their ministers a salary, but furnished them food and provisions, require that they should follow some trade and make their living as they are not paid for teaching GOD's word. The ancient Waldenses, now referred to as Mennonites are recorded to have traveled and preached throughout Palestine, Asia, Egypt and other places in Africa. These Bohemian Anabaptists also came into Switzerland and other places in western Europe. (Muller p 56)

The Duke of Albrecht reported many anabaptists ot taufers had reached the Baltic region.

On the 9th of July in 1532, there was a big debate recorded which was recorded in *Soffingen, Switzerland and another at St. Gallen canton, on religious matters. It is recorded that some 23 anabaptist debaters met all opponents who desired to attend. But when it was determined that the anabaptists were getting the best of the arguments, they were kept closed up in a barn. Froschaur of Zurich had the proceedings printed. There were many prominent debaters among the anabaptists, whose most prominent principal's were Martin Weninger, Hans Nock, Simon Lantz, Michael Utt (the

* *Soffingen (Zofingen)*

tailor) and Christian Brugger (Bricker).

The prominent debaters against the anabaptists, are recorded as Michael Haller, Bechtold Haller, Casper Megander, Sebastian Hoffmeister, George Stehle, Heinrich Linkey (Lincki) Sutzer of Basel and Henry Morider. The discussion ended in session at Aarian, where the minutes were revised for print.

The opponents told the chief debater for the anabaptists, Brugger (Bricker) that he shall declare whether he will confess himself convinced they are wrong and secede from them. He (Brugger) declared neither he nor any other of them would do so. He was told then that they must all leave and if they come back they would be "geschwimmt" (that is, swim or be drowned). He did come back and his arrest was ordered and he was likely drowned. (HBA p 43)

It is recorded that in the foregoing debate, the baptists held the view and stated the demand that the state must not interfere with matters of faith and conscience -- that the state has nothing to do with religion. They set forth that the state has been so cruel to them, they never found cause to be enthusiastic about their government nor show any patriotism. They stated that their ideas of justice were evangelical and come from the scriptures. Their views of justice they said were according to apostolic models rather than those of the statues and those enforced by the police, the inquisition, the dungeon, the galleys and the piles of fagots and fire.
(Ernst Muller p34)(HBA 43)

When the minutes of the debate at Soffingen were readied for for circulation, there was trouble. Finally it was arranged that printed reports of it were to be given out to the sheriff's and officers. The rumors became current that the anabaptists had gotten the better of the arguments and therefore the government sent out printed copies of the debate much modified to deny rumors, that the anabaptists had succeeded.
(Muller p 70)

A.D. 1535 A group of fugitives, 300 in number besides women and children were barricaded or imprisoned in a convent near Witmarsum, the home of Menno Simon, in Friesland, Holland, this year after they had been overwhelmed. Subsequently they were tortured and the women drowned, under the cruel edict of Charles V, of Spain the Emperor of Germany, who ruled Holland as well. (HBA p 44)

This year a translation of the bible was made at Nuremburg, at great expense and sacrafice by the descendants of the Waldenses (now mennonites). The translation was in German.
(Muller p 68)

Soffingen (Zofingen)

Menno Simon severed his connection with the catholic church and changed his care free life for poverty and distress and lived in fear of the Lord and sought out people of like mind to associate with him. By devoting himself to his cause, he found peace. A group of anabaptists called upon Menno Simon near his home at Witmarsum and said they were disgusted with the different upstarts who used to lead them and begged that he should take to heart the leaderless condition of the anabaptists and the hard lot they suffered. Menno's heart was touched by this, and it is stated that Menno said he doubted his ability to meed the educated opposition against the anabaptists and slso that he was so shy and modest a nature,that he was not the man to lead them. He said he was too bloodigkeit (bashful) and did not have the fahigeiten (capability) to do this work. He told them however, to be patient and he would consider the matter in prayer and if it were GOD's will that he should lead them, then he could no more refuse to preach and teach than Paul who said: "Woe unto me if I do not preach the gospel". He decided it was his duty to lead people; and from that time on they reflect identity as Mennonites in the great movement of reform. The people gathered, were baptized (re-baptized) and commenced living christian lives. Menno Simon taught fearlessly and he sent many encouraging doctrinal letters to many places to help others.

The three events that made Menno Simon consider his decision to lead the Waldenses anabaptists were stated as:

First, His meditation over the execution of Sicke Snyder, about A.D. 1528 because he was re-baptized.

Second, the shutting up of 300 or more of these baptists in the prison convent near him and destruction of them, for their faith,

Third, The request for his leadership by the anabaptists aforementioned. (HBA 45-46)

A.D. 1536 ALL THOSE WHO SEPARATE FROM THE ROMAN CATHOLIC CHURCH ARE TO BE PUNISHED AS A DUTY TO GOD

A meeting of the officers and political powers of the towns of Zurich, Bern, Basel, Schoffhausen, St. Gallen, Muhlhausen and Biel, all towns or cantons in Switzerland was held in Basel where they composed and worked our a form of confession, including several articles against baptism and against the taufers or Mennonites, et., The 24 articles of this was that there must be a common proceedings or movement against second baptisms and the "weidertaufers" and declaring that all who separate from the holy church (catholic) must be punished as a duty to GOD, by the higher authorities of the church and the state and must be prevented from polluting the people and poisoning their minds with their doctrines. Officers were then appointed at this convention of the above chief cities of Switzerland, to see that the demand of the "holy church" was carried out. (HBA p 46)

A.D. 1536 Bern Mennonites flee to Moravia and Russia. At this time many of the oppressed Weidertaufers of Bern, Switzerland fled and found Moravia a NEW JERUSALEM and a haven of peace and rest from their torture. There they remained in peace a long time. Then calamaties arose among them there from state and church, but they endured until almost A. D. 1622, when they received a fatal blow, which almost exterminated them from Russia. But during nearly all this time Moravia was an asylum until suddenly in 1622 they received there also the "Todesstosb" or death blow. (Muller p 34)

A.D. 1537 Bern again demands Zolothurn Anabaptists to be crushed out. Messengers were again sent from the council in Bern to the authorities of Zolothurn and declared that at Ettigen and Lusbligen there are many anapabtists or Mennonites; and that if the Zolothurn authorities do not kill them according to orders, Berne will take a hand in it.

Zolothurn was a center where the people were shown favors and mercy. Those who came from Zolothurn to Berne went back to be disposed of. In the early Waldensean times before the days of the Reformation the Waldenses had gained a foothold in Zolothurn thus at the date, they were well established. There were persons of high authority who were anabaptists, whose ancestors went back several generations who had planted the Waldenses faith in that area. (Muller p 73)

A.D. 1538 New torture in Bern and Basel. Following the debate on matters of religion which was held in Berne, the feelings against the anabaptists reached its peak. The debate had been won by the baptists. The authorities now knew that all former means to suppress them had failed, and the movement continued. So henceforth a forcible extermination was decided upon and there were many executions of which there is no public records. If they were in prison, every means was used to make them give up, and when these failed, they were killed. The order was, "If they do not yield to ordinary questioning, you must interrogate them with a rope". But this was not to include women. (HBA p 47-48)

It was also ordered that the property of the baptists who have no children must be taken by the state at the death of the owner.

On date 17 August 1538, the catholic bishop of Basel sent out an order, "NO ANABAPTISTS WERE TO BE ALLOWED IN HIS BISHOPRIC AT ALL. THEY MUST LEAVE OR BE KILLED" (Muller p 82)

Zolothurn (Solothurn)

A.D. 1538 In Feb - Mar of said year, a discussion of religion was demanded by the towns of Zurich, Berne, Basel, Schoffhausen, St. Gallen (canton) Muhlhausen and Biel. The attempt was to prove the Old Testament equal to the New Testament. This was an old argument against the "taufers" who largely avoided the Old Testament. Ath the debate Rappenstein and Pfeister Myer, and converted baptists or taufers who at the previous *Sollingen debate, had done such good work, were present and entered this debate. The minutes of this latter discussion are still extant in two copies in the State Archives in Berne. Strange baptists were present, also some of them spoke a great deal. Michael Utt (the tailor), Matthias Weiser, Henry Weninger of Schoffhausen. There were Hans Hatz, George Trasser of Bavaria. From the Berne neighborhood, there were John Vogt, and Hans Luithi who spoke. There was also from Eggvil, Bernard Vergerten, Ulrich Wenenschwander, Bernard Jenruy, Christian Salsman, Waldi Gerber of Rotherbach, Ulrich and Klaws Rupp of Stauffen, Hans Schellenberg, John Krahenbuhl (Graybill) Friedli Diesboldswiler, all of Signau, Peter Schwendimann and Felix Shumaker of Hig Hochstetten, Casper Kalb or Kulp AND Andrew Shindler or Shindle of Thun, Casper Zugg, Frantz, Oberly and John Haslibach, Jos. Meischer, Uli Flickinger, Christian Bricker, Jacob Sutter, Jacob Casper of Aarburg, Uli Hunsicker, Hans Gusper, Michael Zink, Hans Snyder and Beit Herman and others who were present.

The four presidents who managed this debate had the minutes compiled and reported to the Council of Berne and it was ordered that four copies be made and the same be put in the library. The Mennonites wanted a copy of the minutes too, but it was refused on the grounds that it was a report and not a discussion for the public. This explains how these ancient books are preserved in the library where they remain today in the State Archives at Berne, Switzerland. The authorities would not allow a copy be provided to the Mennonites.(Muller p 79)

A Greisinger resident of Tyrol in Austria, of the same stock as the Swiss and Germans, after being sought in the mountain and valley was cought, after a large reward was offered for him. He was a preacher among the taufers and kept many of them encouraged to hold on. They tried to make him recant - - but he declared he would "endure all pain until death". They drew him up by a rope about his neck, but quickly let him down saying he could be torn limb from limb. He said, "I am in your hands". Eight days later they drew him up again, but he would not recant. After another eight days, they repeated this torture and threatened him again, but did nothing. Then he was sentenced to death and placed in a fire and burned to ashes, on Haloween A.D. 1538 (MM p 432)

A.D. 1538 Among the Names of the Swiss Waldenes followers reported to have joined in following Menno Simon at the time he became the leader, among whom are: Herr, Graff, Mylin, Shank, Witmer, Landis, Eby and others.

A.D. 1539 It was decided in Berne that the baptists ex-communicated from the catholic church should not be buried on holy ground. The theory of the church was that whoover in his life time was not in the church could not be buried in holy ground. According to an order in 1539, they were not allowed to be buried in any of the cemetaries, and this decree was in force until A.D. 1695. (Muller p 362)

A.D. 1540 In early times the maritime nations had to have slaves in the galleys to propel them, and strong men were captured constantly and chained to the oars of these vessels. They used to take convicts and people whose lives were considered of no account to make them propel the galleys. Some of the Swiss cantons agreed with the Republic of Venice and with Italy and France by treaties to supply them with slaves for the galleys.So they took these Mennonites and and sent them which saved Switzerland the trouble and expense of their prisoners and the sea countries were glad to get them. Venice had great wars with Turkey and needed them. Her Ambassadors requested Swiss galley slaves and this made the Swiss Officers very active to do this for them, particularly because it would rid the country of these baptists. The Swiss got the idea from France as this is the way France treated the Huguenots. Berne furnished many mennonites for the galleys as it was decided that only these big mountain baptists were fit to go to the galleys.

As early as A.D. 1540, there were 90 of these Mennonites bound to King Ferdinand of Austria and taken to Trieste to be sent to Venice. They escaped from the Tower of Trieste but 20 were re-arrested and sent on.

The taufers or baptists now called Mennonites, had for some time been settling around the Emmenthal, which is north and east of Berne. They became numerous there and spread throughout the valley. They were very successful farmers and were the leaders in that region in agriculture and stock raising. But in the Canton of Zolothurn they found refuge first and then moved to the Jura in the Emmenthal. Some came to the section north of Biel and settled in the valley of the Monto. Some went to the great Munsterberg the entrance to the Jura and then went west. About 100 years later they went to Neuberg. Many of them came from Bucheggberg. Among the first of the emigrants that came from Bucheggberg were the families of Gerber, Neusbaum and Tanner. This happened between the years of 1540 and 1570, however the first baptists in Jura on the Emmenthal were not from the neighborhood of Berne but from the northern regions, in the neighborhood of Staasb, from where they were chased. There were estimated about 4,000 of them as early as A.D. 1535. (Muller p235)

Of these on the 4th of June, the Berne authorities wrote the catholic bishop that it must be known to him what trouble these people were making and that they must be punished. It

was also stated that the treaty with the Munsterites would be renewed as they were enemies of the true taufers. The bishop promised that he would punish and exterminate them. Then the agreement was made that the Munsterites should help get rid of the taufers. The Berne Reformed authorities were willing to work together now to put the taufers or Mennonites out of the way. (Muller p 236)
The authorities of Thun, Switzerland some distance from Berne, sent word that they are chasing these taufers day and night and that they had the Sheriff of Signau to help them. (Muller p 82)

A.D. 1541 About this time the persecution against Menno Simon became acute. An edict against him personally was passed in which all people are forbidden under loss of life to hand him anything to read anything he wrote. A reward of 100 Guilders or Florins for his capture was offered. In addition he had trouble with a false brother in faith, who gave his persecutors track of him. But he escaped in the town of Groeningen, a safe place. This was a priveleged town under Charles V, and later under his son. The son was friendly with the quiet baptists, for this reason the catholic monks accused the Emperor's son of being faithless in the church. The bishop of Utrecht was very tolerant. In spite of this Menno Simon, as the most prominent of his brethern, was not safe, his life was in hourly jeapordy. This curtailed his activity in the Netherlands very much but he did not leave; but he did go to Emden. From there to East Friesland. Several of his faith escaped and gathered into a congregation. Countess Anne was ruler of East Friesland and she and her people about this time went over to the protestant faith and they gave Menno Simon's people a haven of rest. (Brons p 70)(HBA p 53)

A.D. 1541 There was an adventurous journey from Germany and Switzerland to America. An active traffic for many years existed between Germany and Spain, and it happened also that, frequently German soldiers were in Spain. The adventurous spirit of the Spaniards began to fill the Germans. Some of them hearing the stories of Spanish discoveries in America set out and arrived in Venezuela in 1541, which was the first German settlement in America. As they approached they saw an Indian village on an island or on several islands near the coast and they exclaimed "Venezuela" which means (Little Venice) and so the mainland was so named. A rich banker in Augsburg in Bavaria had loaned Charles F, of Spain twelve tons of gold and the repayment of this sum was a hard task for the Emperor. The banker Weltzer in lieu asked for Venezuela and received it. Thus the country of Venezuela was originally a proprietary province owned by a German banker but under Spanish law.

When Charles V, began his agitations and persecutions against Luther, a lot of German followers of Luther sailed to Venezuela, and began gold hunting. In A.D. 1526 the first settlement took place. This Weltzer banking and merchant firm as owners of Venezuela became mote powerful than kings. While it was a hard matter for the Spanish government to furnish three ships for discovery, the Weltzer's in a short time built three good sized ones for

themselves and in 1526 set sail with Ambrose Olfinger from Ulm in Wittenburg in command. They quickly built a fort and began trade with South America. Later when their trade had grown the Weltzer's sent 500 German soldiers to Venezuela, but they became a pest and brought about all manner of mischief and lost their lives. (Loher p 15) (HBA p 53-54)

A.D. 1543 Citing an ancient dutch work says that this year a dreadful decree was proclaimed throughout West Friesland where Menno Simon was taking refuge. By its terms all malefactors and murderers were promised a pardon for their crimes, the favor of the Emperor and 100 Carl Guilders if they would deliver Menno Simon into the hands of the tormentors and executioners. This made murderer's superior to devout Christians. (HBA p 54)

A.D. 1544 This year John Claess was condemned to death in Amsterdam, for the crime as the clerk read the charge: "that he had caused to be printed in Antwerp, six hundred books which he had concluded with Menno Simon and scattered in this country containing strange opinions and sectarianisms; and had kept school and held meetings to introduce errors to the people which is contrary to the decree of our Emperor, and our mother the holy church".

The same year certain anabaptists in Germany printed over fifteen hundred religious books and that throughout Germany the sect increased greatly. (Muller p 160)

Though the Mennonites had to suffer, this did not retard their growth. About this time there was a discussion of several days in the Netherlands Mennonites and other baptists. This and other causes brought Charles V to begin counter reformation measures against the catholic church. This fight, which he as Emperor had against the catholics, made times easier for the Mennonites. (Muller p 160)

A.D. 1545 From this year and for the next five yearss, the Mennonites everywhere had great difficulty to form congregations. Now they were chased and harrassed. They scattered through Danzig, Elbing, Konegsberg and all along the northern coasts and the Weichsel river. Therefore they only gathered in small groups of 2 or 3 or 4 and met in private houses for worship and sometimes in barns. Their plan at meeting assembly was a preacher behand a small table and on each side of him the deacons and in the front the members, women on one side and men on the other, seated on benches. (Brons p 248)

A.D. 1546 Menno Simon this year found a haven of rest in Cologn in Prussia. Under Elector Herman of Wied, all Mennonites were given refuge in the principality until the Elector was defeated by the arch bishop under Charles V's counter reformation. But after these events Menno and his sick wife had to flee to the Baltic coast and were overcome in and around Cologn by the new catholic forces; and the Elector was deposed

by the catholic arch bishop. This was a blow for the new teaching. Strict popery held sway again. Menno in his wanderings on the Baltic coast came to Liefland where he formed a congregation there and baptized many and administered the sacraments. This was the region of Finland says (Brons p 77). Fruits of Menno's work there years ago are still seen in the form of large Mennonite settlements in territory where he labored so long ago. The followers of that faith have existed there from that time to the present.

The next year Menno Simon was in Wisman and a theological Doctor opposed him with great animosity and said, "He would rather have a hatful of Menno's blood than a hatful of gold". This man named "Smedistedt, induced the authorities to compel the baptists to get out of the country. (Brons p 77)

A.D. 1550 The inquisition revived in Holland and Belgium, about this time the Romish clergy became more bitter in Holland against the Mennonites and all the evangelicals. They caused the Emperor to revive the inquisition. "Old authors cited: though many persecutions were constantly inflicted in Holland earlier, that at this date the hatred and ill will of the people increased on a dreadful degree and caused Emperor Charles V, at Brussels, on the 29th of April to revive the inquisition by the church whose decree of death the government carried out. The decree was somewhat modified later, but not before many had fled to Brabant and Flanders. (MM p 483)

A.D. 1551 John Barr or (Bair) was imprisoned for 23 years in a Tower at Bamberg in Franconia on account of his faith. In 1548, he wrote a letter that he is confined in a dark dungeon and that he has received six pens and writing tablets, accounts of doctrines (religious tracts) but a bible he has not yet received and this after 20 years in prison. In this letter he pittifully begs for release without being compelled to change his belief, but it is not to be for he died three years later. Franconia was an old duchy now the Grand Dutchies of Baden and Hesse and Kingdom of Saxony and Bavaria, Germany.

A.D. 1555 Dorkinden wrote a letter to Calvin that the differences between the various branches of the reformers could never be wiped out again. It seems from this that Calvin, who began his branch of the Reformation, (known as Calvinism) later a form of Presbyterianism) about Geneva, hoped to have his doctrine accepted by several branches of the reformation movement. He was a contemporary of Zwingli and one of the great Swiss RELIGIOUS POWERS. (HBA p 58-59)

A.D. 1556 Philip II, of Spain, son of Emperor Charles V., followed in his fathers footsteps, caused all the former bloody edicts to be renewed against the anabaptists. The decree forbid all persons to read or discuss the scriptures especially all doubtful points, except theologians versed in divinity and spiritual law. This was to apply to all those who try to seduce persons away from the holy mother church. Those who do not

teach were to be punished as seditious persons, and be executed, viz: the men with the sword and the women to be burned alive and their property confiscated. The decree recited that as especially the anabaptists violated all decrees and moved about secretly, none of the inhabitants of Holland should be allowed into the territories of Philip, except bringing a certificate from the priest. All having knowledge of anabaptists were compelled to disclose them. The decree forbid the judges to mitigate the punishment in any particular. The above cited from the great book of decrees of Ghent, containing all the decrees of Charles and Philip, collected by William I., Prince of Orange in 1560. Muller commenting on the same wicked decree, says, that after Charles came Philip as ruler of the Netherlands and with the assistance of his hangman, during the inquisition, 1,000 evangelicals or anabaptists were destroyed, alone in Hollarn, outside of Friesland, in these few years, one hundred and eleven mennonites were executed. He also executed Calvinists, until the execution of the Duke of Edgmont and Horne. Than a general religious war broke out. In six years the Duke of Alba, known as Philips hangman, executed 18,000 people and then left for the Netherlands. Goethe has written a tradegy of Edgmont.
(HBA 59,60)

A.D. 1557 From 1525 to 1557, more than 25 translations of the Bible appeared in Holland and the Mennonite and anabaptists generally helped to do most of it. After 1557 the anabaptists helped in many more translations. Up to the year 1723, there were over one hundred editions of the Bible in different sized issued and made up from Biestken translation alone, whose work was completed in 1560 at Emden.
(Brons p 57)(HBA p 60)

At this time the persecuted from Holland and especially those from Switzerland began going into the Palitinate, that is, the Rhine country of Germany, then the Province of Frederick, II, Elector Palatine, who was a protestant, they did this to escape their terrible tortures. (Rupp p 68)(Brons p 81)(HBA p 60)

A.D. 1559 Margrave Albrecht of Prussia orders banishment of Mennonites and all Weidertaufers (second baptisms), those who have received a second baptism on the belief that the baptism while infants was of no avail. All who held this view, among whom the most prominently were the Mennonites, this year by edict were ordered out of Prussia. But the persecution was mild there and more tolerant and the order was not obeyed, for 20 years later the Mennonites petitioned the authorities for free permission to settle in Koenegsburg and other places in the duchy, on the Baltic Sea. The same time they submitted their articles of faith. This latter request in 1579 was again made as we shall see later to Margrave George Frederick. He said he was compelled to refuse their request as the government polwas that the people since the Reformation that people should all be Lutheran; but he told them this kindly as he said regretfully, for he found them otherwise very good people. (HBA p 64)

A.D. 1565 Conrad Koch of Berg Executed. He lived in Berg, Germany in the region of the river Rhine, the record shows that when the light began to shine along the Rhine, Conrad Koch embraced it. He lived in the little town of Hauf. He was imprisoned in the Castle of Loemenburg, about a year and then executed. (MM p 659)

In this year the nobility of Holland got together, on the question of abolishing the Spanish Inquisition in Holland. Holland belonged to Spain at the time. Charles V., abdicated in favor of his son. Charles had sympathy for the Netherlands bur Philip did not. Charles was born there. Philip however, had not the least interest in the Dutch people, he was a Spaniard. When he was crowned in Brussels, that sealed the doom of thousands in Holland, when the inquisition was introduced, but in spite of all this the Mennonites flourished greatly there, and they were found in all places. Next to them were the Calvinists. Their preachers spoke on the street, in the fields, and implored the people to desert the papacy. They ridiculed the catholic church and its pope; showed the bad morals of the monks and priests and worked the people up into a frenzy so that the crosses along the road sides and on the buildings were demolished when Calvinism started. This was the answer of the people to the establishment of 14 new dioceses under the papacy of Cardinal Granvella. But Regent Margaret, wife of Philip was herself dissatisfied and asked milder treatment for the Mennonite dissenters. But just to the contrary resulted - - the inquisition. Then in 1565 the Nobility got together and protested against further use and declared they would stand together and if necessary lose all they had to abolish the inquisition; but it was all to no avail.) (Brons p 106)

Another event which transpired in close proximity to this time frame was the death of Casper Schwenkfeld who died A.D. 1562 at Ulm in Wittenburg on the Danube. This location was noted for having the highest spire in Germany. Silesia is where Casper was born, the capitol city being Breslau. The Lutherans persecuted the Schwenkfelders severly and the catholics tried to punish them to get their children back to the catholic faith. The Schwenkfelders endured all patiently without signs of restlessness, when in the year of 1726 the Silesian colony departed for Saxony, of which more will be stated on this subject in this text.

Gruner relates that this year of 1566, a Mennonite was beheaded in Berne, who was so invincible that he vehemently declared himself with his last breathe that no one of his enemies should pray for himself. Of him Zehnder says, he was the most prominent teacher of Berne Mennonites. He was executed July 30th. A reward of 100 Guilders was offered for his arrest and thus he was captured. (Muller p 75)

A.D. 1566 Mennonites wuit the Elbe District, Mennonites and Quakers in the 17th century gathered about Wastefield in Holland, of which has been previously written, where by the middle of the 16th century were leaving the neighborhood of Hamburg and the Elbe District. They were ging into Holland

where numerous congregations of Mennonites found peace, as persecutions decline and the uprising of the people there ended before 1570. But in Switzerland their troubles were never ended. Even in Holland Menno's death had great effect. His congregation divided and only a few remained on the Elbe river. They scattered into Denmark and Germany. (Loher p 56)(HBA 56)

A.D. 1569 This year scores of Mennonites and anabaptists slain in Belgium and Flanders and parts of Holland.

A.D. 1572 Philip and Duke Alba, known as his hangman, this year alone executed a thousand evangelists or anabaptists. Holland was in an uproar, Mennonites and Calvinists were martyr'd until the execution of Eggmont and the war for liberty broke out., August 15, 1572 the foundation of the United Netherlands was laid and the Prince of Orange elected Governor. In 1573 Alba left the Netherlands, having resided there six years, and in that time murdered 18,000 people. The same year the Prince of Orange joined the Calvinists. Thus the dutch reformed who follow Calvin and the Swiss reformed who followed Zwingli. (Brons 16)

A.D. 1575 This year several Mennonites from Flanders fled to England because of persecution and lived in simplicity about London. Their religious services were spied out by a constable and he drove them to South Fort on Mersey River. They were given the alternatives of subscribing to transubstantiation -- to oaths -- to infant baptism -- to bearing of public office -- or being put to death. Some they put on board ship for Gravesend and some were killed, by burning alive. One named Gerrett Byler after much misery escaped. (HBA p 66)

A.D. 1576 Zurich issues New Decrees, following the example of Berne in 1576, it was found that Mennonites and other evangelicals were quietly leaving with their wives as a result of the efforts of the "exciters from Moravia" as they were called. Particularly from Aarau the migration was felt. The Aargau citizens secretly sold their goods and prepared to leave. They were ordered watched and taken prisoners. (Muller p 96)

A.D. 1579 Mennonites settle among Lutherans in Northeastern Prussia, where the Mennonites handed in a request to settle about Koenigsburg in Northeastern Germany on the Baltic Sea near the Gulf of Danzig; and handed over their articles of faith for inspection. George Frederick, the Ruler and successor to Duke Albrecht said reluctantly that the Constitution of Prussia required all should be of the Lutheran faith there otherwise he would allow it. He ordered them to go to the consistory and be questioned on their faith and if they did not want to join the Lutheran church they should leave, in four months. But the order was not carried out. The Mennonites remained and took deep root, wherever they settled they made the land very fertile. (HBA p 68)

A.D. 1579 It was decided in Berne that if married couples do not go to the State church they shall be considered as living together illicitly as if the marriage had never been performed; and their children would be illigitimate - - the right to inherit should be denied them. This remained an Edict not carried out for twelve years; but in 1579 messengers were sent among the Mennonite congregations warning them that the old Edict was to be enforced and that those who do not choose to obey shall leave within three months or be punished in their possessions and lives. (HBA p 68)

A.D. 1599 This year on March 10, 1599, there was a mandate promulgated by Berne demanding that the Mennonites must leave without their property. Their real estate was confiscated to the government. If they sold it before going (departing), the purchaser would be compelled to pay it again. (Muller p 131)

A.D. 1603 In this year a Reformed Synod resolved to request of the government the latter should prohibit the bishops of the Mennonites from traveling from one place to another, preaching and baptizing; in A.D. 1604 a resolution was passed in like manner that they (these bishops) should be prohibited from educating young preachers; in A.D. 1605 the Calvinists predicants handed in a request that the Mennonites be forbidden to build churches. And thus it went through the whole seventeenth century at 55 Reformed Synods. (HBA p 72)

A.D. 1605 Under this date an account reflects the execution of Hans Bollinger while traveling through Bavaria in Germany. With him was Marcus Eder. (HBA p 72)

Many Mennonite people were in Hungary when in this year the Hungarian War, the ruffians were raging in Hungary, and Moravia, pillaging and burning towns, torturing to death the people. On the 4th of May 1605, they led 42 persons to the heathen lands and to the galleys. (Muller p 131)

A. D. 1610 Switzerland confiscation of Mennonite property is recorded by the state, Viz: "If the baptists who have emigrated (from Switzerland) have previously sold their possessions, they shall be taken from the purchaser and must be confiscated, and the purchaser must look to the seller for his rights. (Muller p 131)

A.D. 1615 In Moravia and Austria and other countries in these earlier times were many families who had emigrated from the area of Berne, Switzerland whose names are identified as Shenk's, Hoffers, Bauman, Gerber, Schlecter, Born, Amster and others. It is noted that one of the identified Mennonite brothers Stoffel Schenk of Rehough, Switzerland, died this year.

A.D. 1617 About 70,000 Swiss and other Mennonites crushed out in Moravia. In the ten year period up to the year 1617, this number of Swiss and other Mennonites exterminated, some fled to Sylvania.
(Brons p 178)(HBA p 77)

A.D. 1637 The record reflects the names of some of the ones jailed in Zurich: Brubaker's, Landis's and Egle.

A.D. 1639 From records of the names of individuals imprisoned in the Ottenbach prison near Zurich, punished for their Mennonite faith, among whom are the names of two sisters, namely: Barbara and Elizabeth Mylin, related to the aged Hans Mylin who escaped, and others including the names of Otilla Mulerin and Barbara Kolbin. (MM p 1053)

ZURICH TRIES TO EXPLAIN AND APOLOGIZE TO THE WORLD, FOR THE TREATMENT OF THE MENNONITES

This apology was issued in A.D. 1639, and was called out by the fact that the cruelties inflicted by Zurich moved a large part of Europe to protests. The Swiss authorities, incited by the so-called reformed church to which the officers of the government belonged, gave as their reason or chief excuses for torturing the Mennonites the following:

"THAT THEY SEPARATED THEMSELVES FROM THE OBEDIENCE WHICH THEY OWED TO THE CHRISTIAN CHURCH"

"THAT THEY REFUSED TO ALLOW BAPTISM TO BE PERFORMED UPON LITTLE CHILDREN WHICH ENDANGERED THEIR SALVATION"

"THAT THEY WOULD NOT HELP DEFEND THE GOVERNMENT AGAINST ITS ENEMIES"

"THAT THEY WERE DISOBEDIENT TO THE AUTHORITIES, REFUSING TO HELP SUPPORT THE GOVERNMENT AND OBEY ITS LAWS"

This apology was intended to influence the nations to believe that Zurich and indeed the whole of Switzerland was compelled to take measures and did, for the alleged reason that the foundation of the government was endangered by these "taufers" or Mennonites and the established religion in danger.
(MM p 1056)

A.D. 1639 REPLY OF THE SWISS MENNONITES TO THE ZURICH APOLOGY

The Mennonites of Switzerland immediately made reply to the government and reformed churchmen against them.

"As to separation from the Christian church, they said this is not a fact, but that they adhere and always have adhered to the pure word of GOD, and for this reason could not possibly be members of the reformed church. They also say their Chief Prosecutor now and the original leaders of the reformed church held the same views as the Mennonites still hold, when they were both persecuted by the catholic church; but that now the reformed churchmen have entirely drifted away from the old beliefs while the Mennonites have still held on to them".

Then they take up the subject of baptism and show that originally the founders of the reformed church hold the same view the anabaptists or Mennonites now hold. They cited Zeingli himself and Baltzar Hubmor or Huffmeier, saying that at a conference in the Graef in A.D. 1523, they the founders of the reformed church declared that infants should not be baptized; and that Zwingli made this the 18th Canon in his book of Articles. The same, they say, was held by Oecolampadius in a letter to said Huffmeier or Hubmor. They declared that Sebastian Hoffmeyster an early reformed church preacher wrote Hupmeir and said that at a council at Schaffhausen that infants must not be baptized. These are all reformed founders. Schauffhausen is a city about 20 miles north of Zurich.

They also cited that Christopher Hogendorf, Cellarius, both reformed fathers, and the early reformed church preachers at

Stranburg, Germany; Wolfgang Gapito Cesaer, Hedio, Mathew Zell and others agree in this writing that originally there was no infant baptism.

Concerning war or retaliation, they say that Lutherans in the beginning were Calvinist reformed and the reformed churchmen or Zwinglians, in the beginning believed the same as the Mennonites. Among the earliest were Andrew Carlstadt where in his book dated 1524 wrote: that which is against God's law must not be entered upon. They also cited Luther in the twenty-second article of a tract written by him in 1620, explained why he burnt the "popes books" as follows: because he (the pope) teaches that it is right for a Christian to defend himself violence against a violence contrary to Matthew 5:40.

They show in a tract printed in Wittenberg in 1522 it is set forth that Luther taught opposition to war and against suits at law. they conclude that Luther believed their views until he was "seduced by another belief by Jesuits even Sleydonus (a jesuit) testifies.

As to charges they go on to show that all the foremost reformers against popery in 1520-1530 were opposed to war and resistance and to oaths and to infant baptism.

As to the charges that they do not support the government they deny it wholly. Thus they show that it was not they the Mennonites who departed from the Christian church and its doctrines; but that the reformed and Lutherans departed from those principles approved by all who opposed the catholic church, while the Mennonites have held on to those principles to this day. (MMp 1056)(HBA p 88-90)

The roman catholic church teaches that:

THOSE WHO DIE IN GRACE GO TO HEAVEN IMMEDIATELY, or

AFTER A TIME OF SUFFERING IN PURGATORY.

Those who die without grace:

GO TO A PLACE CALLED HELL.

The holy sacraments are:

BAPTISM
COMMUNION
CONFIRMATION
PENANCE
EXTREME UNCTION
HOLY ORDERS
MATRIMONY

The first two of these are set forth with explanation, as refers to the points of contention of material in this book.

Martin Luther in his book concerning BAPTISM, published in Wittenburg, A.D. 1523-25, retained all the roman catholic church ceremonies which were used as follows:

BAPTISM

A child to be baptized was first exorcized through breathing on him.

Salt was then put in his mouth.

The sign of the cross was made upon him.

His nose and ears were touched with spittle.

The head was annointed with oil, in doing this, a burning candle was held in the hand.

"I, conjure thee, thou unclean spirit in the name of the Father, Son and Holy Ghost that thou come out of this servant of Jesus Christ".

(the foregoing is also reported to be recorded in the Book of Concord)

COMMUNION

In roman catholic doctrine during the ceremony, which is part of the Mass, the bread and wine are marvelously changed into real body and blood of Jesus.

This miracle is called transubstantiation which means, "changing substance".

(Muller p 9-11)

BELIEF'S OF THE WALDENSES (ANABAPTISTS) MENNONITES

OF HOLY BAPTISM

Holy baptism is an external, visible ordinance, the rite of which consists in this: That all those who hear, believe, and receive gladly with a penitent heart, the doctrine of the Holy Gospel, are baptized, for a holy purpose, with water, in the Name of the Father, and of the Son, and of the Holy Ghost, according to the institution of Christ, and the usage of His apostles. Acts 2:41; Matt 3:11; Acts 1:35-38; 10:48.

The benefit which the Lord God, on His part declares through the sign of baptism, is the washing away of the sinful corruptions of the soul, through the shedding of the blood of Christ; which signifies the forgiveness of sins, obtained through this blood, to the assurance of a good conscience with God, by which believers comfort themselves with the promise of eternal salvation. Acts 22:16; Col. 1:14; I John 1:7; Heb. 1:3; Rev. 1:5.

The obligation which baptism lays upon those baptized are: That they, burying their sins thereby into the death of Christ., bind themselves to the newness of the life of Jesus, in order to employ as members of the body of Christ, (having put on Christ), each his several gift, for the maintenance and improvement of this body in spiritual and temporal things; and further, that they as the true household of God, and citizens of the heavenly Jerusalem, must obey the civil laws of their King by observing all His commandments. Rom 6:3-4; Col. 2:12; Gal. 3:27; I Cor. 12:25; Eph. 2:19; Matt. 28:20.

OF THE HOLY SUPPER

The holy Lord's Supper is an ordinance instituted by Jesus Christ in rememberance of Himself, to be observed until His coming, by all who are baptized on true faith in Christ to be one body, in the church of the New Testament. Matt. 26:26; 22:19; Cor. 11:24-26.

The intent is to clearly point out to the reader, the position of the baptists:

"There can be no effective baptism before the age of understanding is reached, and:
Only penitent believers may be baptized"

(The baptist or (anabaptist) belief is that:

A NEW BORN CHILD IS PURE AND NOT POSSESSED OF THE DEVIL

A.D. 1639 The Burgomeisters and the Great and Small Council of Zurich called the Council of 200, drew up formally the Mennonite situation ther in 1639 stating the Acts of Zurich against them, the form of the judiciary by which they tried them, and the impartiality of the justice visited upon them. The state paper was printed by one Dr. Humberger the same year in Zurich which is a quarto volume of 71 pages.
This is also found in Leonard Meister's works under the title: "Helvetian Scenes of Visionariries" (Muller p 165)

This year there was a conference held by the Mennonites to formulate a code of moral rules for daily guidance. A year or two earlier there was a similar conference of the Mennonites of four Holland cities; but now this was a general affair brought about by Peter Van Twisk. The Friesland churches led and the principle meeting was on a day called "Landadienaren". The purpose was to organize rules for the encouragement and protection of the faithful. Moral rules to guide them. A society was also organized to admonish all to the performance of these rules, and to keep before all the necessity of living pure lives and taking care of the poor, of aiding the preachers, etc. The society did not keep any minutes of its proceedings until 1694. But there is substantial evidence that such activities existed as early as 1639; and as late as 1716.

The 12 Chief Articles or Rules adopted by them were read in all the churches once a year, were as follows:

1) When a brother or sister marries a second time they should settle on the children of the first marriage an inheritance; and obey all laws of the land.

2) All costly and elaborate weddings must be avoided. All must be moderate and in fear of God, after the example of Tobias so as not to dishonor God.

3) Young people man and women must not be allowed too much freedom in their association. They must not "keep company" with each other nor engage themselves to marry without the consent of their parents or guardians; such a step must not be taken without serious consideration which becomes a Christian.

4) Those who are about to marry from another place or town shall be required to produce a good recommendation from the place which they dwell. This shall show whether they are still free, also whether the bans have been published. Under the laws of Switzerland at this time, bans were allowed to be published in reformed church only; and no other but reformed ministers were allowed to perform the marriage ceremony.

5) In trading and doing business all are to avoid tavern as much as possible, because there on seldom learns anything good and is very likely to become drunk.

6) No one must have business so tangled up that he will not be able to pay on the day and the hour when he should. The word pledged in business must be kept, otherwise a person gets a bad name and so does the congregation.

7) No one is allowed to buy or receive stolen goods. They wo do so, share the sin of stealing and robbing.

8) No one shall engage himself to go on an armed vessel. As soon as it is ascertained, it is armed the Christian must get off. (this might be pretty serious)

9) No one should use tobacco unnecessarily, or make it a habit, for time and money are wasted by it; and it is offensive to others. This evil is getting so great in Holland since trade is open with America that instead of hymn books to edify, many go for the tobacco pipe. (about this time tobacco and wigs were introduced and the church said that they were introduced by satan).

10) No ornaments are to be allowed on or in houses or ships but all must be made plain. By external ornaments the internal ornaments of the soul are spoiled.

11) If a brother or sister move to another town they must get a recommendation or a certificate of good character from the place or congregation from where he or she come, to show that he or she is decent.

12) No one must neglect to talk to and admonish the struggling brother who is "going wrong". This must be done in brotherly love and sincerity. There must always be a reprimand, but in a loving way and by taking the brother alone.

(Those who violated these rules were "set back" and not allowed to participate in the rites of the church until they repented)

The foregoing Articles bear the caption:

"TWELVE ARTICLES PROMULGATED IN 1639 BY THE CONFERENCE OF THE CONGREGATION, AND FOR THE PRESERVATION OF GOOD MORALS AMONG THEMSELVES"

(Brons p 135)

A.D. 1641 On the extinction of the Shumberg line the succeeding King Christian IV, of Denmark, who at the time was Duke of Holstein became a friend of the Mennonites; and the congregation of Altona opposite Hamburg, and in Hamburg also gained priveleges. Some of the principal Hamburg families, namely the Roosen and Goverts families who had large warehouses, became Mennonites. (Brons p 25)

A.D. 1642 The Danzig and Elbing Mennonites of the Baltic become the most proefficient farmers of Europe. The Mennonites who had been driven from their homes and sought refuge from place to place until they were granted a place to live without being in constant fear of their lives and their family loved ones settled in northeastern Prussia. These were but a part of the families driven from Switzerland, who came to these environs, but then a new storm broke loose, especially about the Elbing in Prussia. The Chamberlain of the King Bladislaus IV, namely Willibald of Hexburg made the King of Prussia suspicious about the Mennonites; and he obtained a (written authority) from the King, to drive the Mennonites out, because they hurt the trade of the other people in Danzig and Elbing. This paper allowed for the officer to sieze the Mennonites goods and to use them for himself. He started to carry out the instructions, and then arranged that if they would give him a sum of money instead, he would not interfere with their goods. These Mennonites, many of them lived in the Fatern - - that is, on islands in the delta of the Vistula river or on swampy land and because they did not serve in the army they were made to pay heavy fines or rents to the government, because of the false accusations of the Chamberlain made against them, they had to pay fifty Gulden rent per hide. A "hide" is a small piece of land, enough for two persons to live on. The whole sum collected from those who dwelt in the swamp land was about fifty thousand Gulden; and from Danzig sereral thousand.

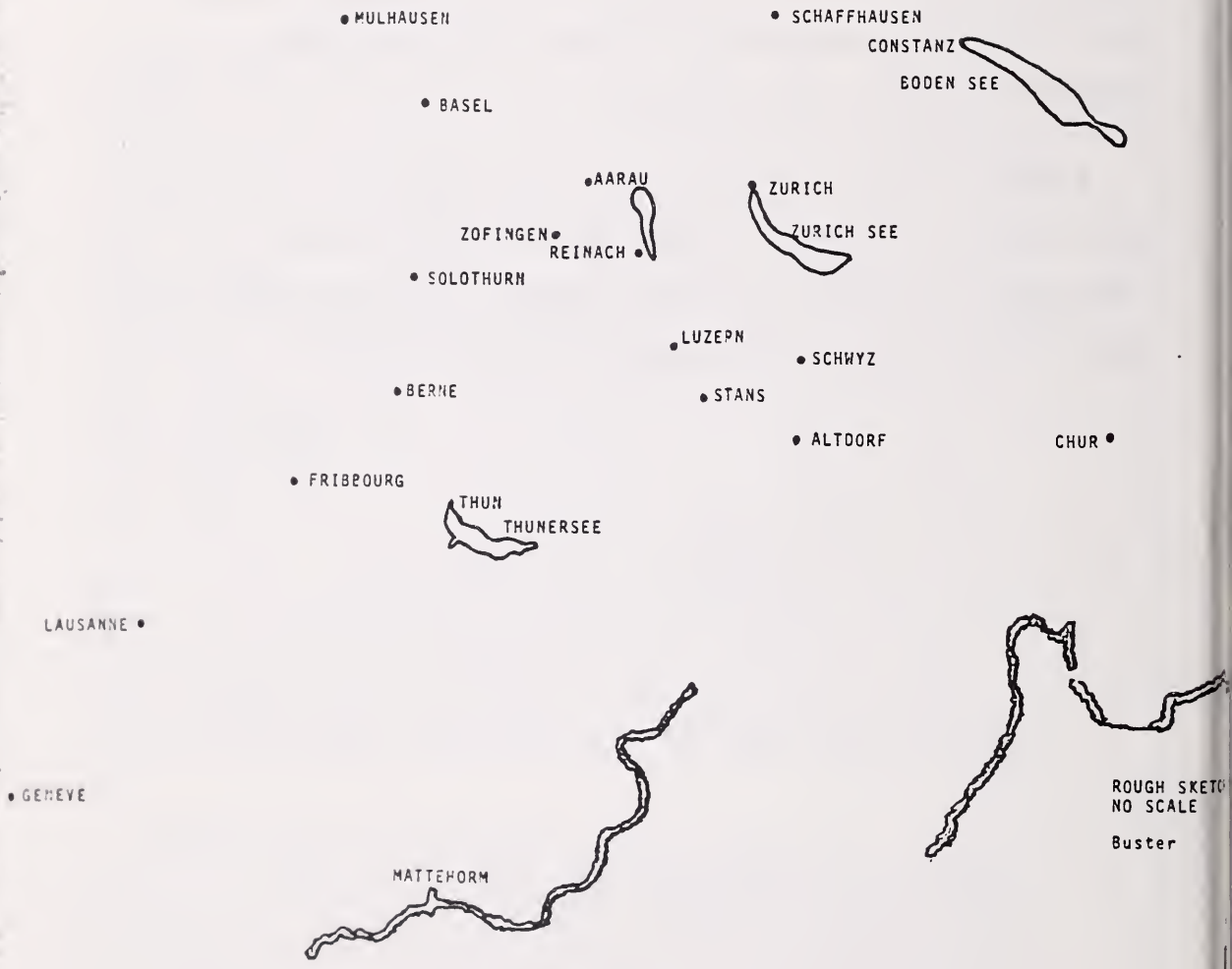
The Mennonites complained of their sufferings and the Land Court took up and releived them of their greviences. The King of Prussia saw that the Chamberland had deceived him and gave them new priveleges. He also compelled his officer, the Chamberlain to destroy the written authority he had given to him. After the prevailing conditions improved and the neighborhood of Danzig took happy heart and continued to work with purpose and intent. They built dykes and drained the swampy land and cultivated that which previously had been desolate and waste. The government protected their rights. The King said that the dykes which had been built along the Drausees and Sogat rivers were splendid examples of posterity. These Mennonites located in northeastern Prussia as they had been driven out of Holland and followed the route towards Finland. The King also gave them exemption from war taxes forever. (Brons p 256)

A.D. 1644 This year another mandate from Zurich was issued against the Mennonites preaching throughout Switzerland. This edict demanded that there should be no more Mennonite preaching -- that no one should attend any of the services of the Mennonites which they attempt to hold --nor should any person harbor or give aid to any of them. All Judges and Magistrates and Sheriff's and Reformed Preachers and Elders and adherents and God-fearing people were to help execute this edict under penalty.

A final effort was made to put the former decree of 1585 and 1597 into execution in 1644 because as the said: "The mennonite heresy was taking deeper root than ever before, Those arrested were to be sent to jail in Zurich!"

(MM p 134)

SECTIONAL MAP OF SWITZERLAND



A.D. 1644 The Mennonites of Aarau and Lenzburg near Berne becoming particularly prosperous. Also near Zofingen about half way between Zurich and Berne on a branch of the river Rhine, there were many of them. Of their principal ones there was HANS STENTZ, a teacher in Ober Kulm and RUDOLPH KUNZLI also HANS YEAGLI of Adra, HANS DESTER and SOLOMON YEAGLI (YEAGLEY).

Three of the Aargau Mennonites when they heard of the new edict declared they were ready to go and defend their religion. It was arranged that they should be heard by the clergy of the reformed church; and were assured they would have safe conduct granted to them, to come to the hearing and go back again. But no Zurich brethern would be allowed to come and be present at the debate and proceedings to hear whether they made an able exposition or not. All Zurich Mennonites must get out of the country, but to allow Berne Mennonites to see their wrong, the mandate would be suspended until May 27, 1644 and they could decide after this examination was ended, what they would do. It appears that Yeagli and all the other Mennonite leaders first above mentioned were at this examination. Their chief inquisitor was Rev. Mark Ruttimyer. The principal Mennonites examined were Hanz Tester and Hans Glur. They declared themselves and their followers that:

1) They will persist in separation because of the ungodly life of the state church.

2) Such separation is demanded by Holy Writ and the state church does not compel it.

Because of this stand taken by these Mennonites, their free conduct was violated and all were imprisoned.

(Muller p 105)

A.D. 1644 The following named Mennonites now in the hands of government suffering for their religious beliefs; Gochnauers, Hubers, Baumgartners, which is now in the charge of the reformed church.

Jacob Gochnauer from Groening balliwick about 11 miles southeast of Zurich near the famous field of Grenensee was first driven out of the country, his family separated and all his possessions sold. On his attempt to return and find his children, he was caught and thrust into the horrible prison Ottenbach about 6 miles southwest of Zurich on the river Reuss. He was deprived of his clothing and dressed in a gray coat and fastened with chains.

Hans Huber from Horgerburg was also imprisoned in the Ottenbach dungeon with eleven other Mennonites and was fastened with chains and his wife and sisten driven into exile.

Jacob Baumgartner an old man of 70 years had been imprisoned for his faith five times and each time escaped, but now he was fastened to chains after being apprehended and thrown into Ottenbach. Deprived of his clothing and clad in a gray coat and fed on bread and water. He was handcuffed in irons and his property had been sold for 500 Guilders and such 500 Guilders received taken by the government.

A.D. 1644 In December this year a mandate was promulgated, and ordered to be published particularly in Thun, Burgdorf, Langenthal, Brugg and other places. The authorities in these were compelled to make a list of the children not baptized; and of the marriages entered into and not completed in the state church. It was decreed that all children of such marriages were illegitimate. To the under-sheriffs orders were issued to make an inventory of the possessions of all these Mennonite people; and to arrest all obstreperous ones and bring them to Berne to the jail, and the children to the orphan asylum. It was also decreed that the teachers and preachers were to be branded with hot irons.

THE RECORD SHOWS THAT ON THE DAY THIS MANDATE WAS READ IN BERNE AND THROUGHOUT THE LAND, AND AT THE VERY HOUR, A VAST THUNDERSTORM RAGED OVER THE ENTIRE COUNTRY, AND THAT AT THE CHURCH IN BERNE, A GREAT STONE FELL FROM ABOVE AND CRUSHED THE CHAIR THAT IS RESERVED FOR THE BURGOMEISTER.

It was considered that GOD was on the side of the Mennonites and this happening created such a panic and fear that for the next few years persecutions abated.

(Muller p 167)

A. D. 1645-48 HANS STENTZ AND MARTIN BURGER LABOR AND SUFFER FOR THE NON-RESISTANT FAITH

These two fathers of the faith, came into prominence, according to the records by being thrown out of Berne about the end of 1644, on account of their faith.

One was a teacher and the other was an exhorter. It seems that for their proselyting power they were expelled by the government under the orders of the reformed church. They were compelled to take a solemn oath that they would not return. If they did, they were to be executed as perjurers. But about the year 1644-1647 they did return and had a discussion with the church authorities, and set forth the tenants which they would not retract.

An old sheriff named Freshling and a sheriff named Marlott were deputed to watch them. Two members of the state church named Venner and Hummel asked Stentz and Burger to have a prayer with them, that God would give them light. Then, they began to interrogate them and the held to their faith.

In substance, Stentz said he was born in *Stezwyl and had a house at *Qulm, that he was married and had five children. He stated that he was a farmer and a member of the Mennonite church which he had joined a couple of years earlier. He related that he was called a teacher by his people, a position which he fills without pay, being called by lot to it according to the will of God, though he accepted it against his will because he felt unfitted for it, and said if he took pay or refused to teach after the call, he would be thrown out of the sect entirely.

* Zetzwil
* Kulm

Martin Burger said he was born in Burg Castle, that he was married at Rynack and that he had six children. That three years before he had joined the Mennonite church and a year before stopped going to the state church entirely. He stated he was a farmer.

These men were given in A.D. 1648 several questions to answer as an ultimatum. If they answered favorably they would be released, otherwise not. As to why they separated from the state church, they said:

"The immorality in the established religion was the cause, cheating, fraud, adultery, etc., were common - - - that there was no spiritual life or devotion in the church"

On doctrine, "they say they do not live by the Old Testament as much as by the New Testament and have not read it as much".

As to infant baptism, "they said it has no power; but they say it does no harm to do it".

(Muller p 216)

STENTZ and BURGER INTERROGATION PROCEEDINGS, continued:

As to government, they said:

"It is ordained by God, though they take no part in it. Yet a Christian may take part so far is it not inconsistent with God's Will.

"All are bound to pay taxes, but as to war, it is wrong".

As to Oaths, they say: "An end shall not be made of things by an oath, and nothing is justified but, yea, yea and nay, nay".

A.D. 1648 THE VERDICT OF THE AUTHORITIES

On date of January 15, 1648, the verdict was handed down:

HANS STENTZ and MARTIN BURGER were dclared unsafe, and they were ordered to be expelled, and sent to Venice as galley slaves. But for a time they were to be held in the Zurich jail to try to convert their souls back.

They both subsequently broke jail and escaped and were apprehended and returned. As for being expelled from the country HANS STENTZ said, "he would gladly leave his country than to yield his faith".

After some time in Zurich jail it was decided they should be banished to some island. And so it was they were banished* and nothing more was heard of them.

**The Archives in Amsterdam, contain records that some of galley slaves were sent to the Isle of Corfu.*

Compiler comment

A.D. 1648 SWITZERLAND DECLARES HER INDEPENDENCE FROM THE GERMAN EMPIRE

This year an important historical event vitally affecting Switzerland occured, in independence from the German Empire. It also vitally affected the Mennonites and their worship as now Switzerland was completely unrestrained in her cruelty. We shall see that she began a new series of persecutions henceforth and continued them until the defenseless Christians migrated to the Palitinate and finally fled across the Atlantic ocean to the North American continent. (HBA p 99-100)

A.D. 1653 At this time it was thought that the Mennonites had something to do with the peasant war which broke out and covered Germany. On 19 June 1653, two General's were ordered to take up all Mennonites and determine whether they helped to bring on this adversity, as it was stated they were against the authorities. It resulted in the authorities being satisfied the Mennonites had nothing to do with the matter, especially because it was against their doctrine of non-resistance. The peasant war was a rebellion of the poor people of Germany which broke out against the plutocratic land owners, who were becoming rich at the expense of their tenants. (Muller 135)

A.D. 1654 Eggwyl, first Mennonite center in the Emmenthal, Venner Sturler reported to the Court in Berne that there in the Eggwyl Mennonites, who as long as there was preaching there, have never been to a sermon in the catholic or reformed church. Among them are Zaug,Lichten, Hinden, Wolfgang, and other Sisnau people. Berne as the predicant inquired whether it was so that none of them go to church. After investigation a report was sent that not less than 40 Mennonites did not attend catholic or reformed church services.

A.D. 1658 Martin Mylin publishes Mennonite History. The compiled Chronicles extend over 30 years, much which were the actual experiences with individuals who related the information from observations.

A.D. 1659 Melchoir Brenneman imprisoned in the Castle at Thun. Melchoir was from Ober Diessback, having made known his religious belief, he refused to abjure, was warned, and finally punished with imprisonment in the Castle at Thun in the year of 1659.

In A.D. 1671, Melchoir Brenneman, age 40 accompanby his wife, age 35 and seven children, ages one and a half years to fiften years are among the refugee's with 400 others at the city of Worm, Germany. His sole possessions:

one horse
one trundle bed
43 Rix Dollars (Brenneman Hist. p 1)

A.D. 1659 This year a complete copy of the Martyr's Mirror was published in Amsterdam. This work by Thielman Van Braght is extracted from the compiled diaries and Chronicles of accumulated testimony of the Mennonite Historian Mart Mylin. The documented stories of the suffering of the Waldenes, Menno Simon, the deaths of Klaus and Jacob Hollinger, Graybill, Manz, Hupmier, Denck, Wagner, Muller, Hoffman, Hochstetter, Blaurock, Hasel, Mylin and many others too numerous to mention. (Brons p 240)

A.D. 1660 Mennonites driven from Zurich migrated towards Berne and fell into afflictions there too. Considerable number of Emmenthal Mennonites in Berne jails. The minutes of a meeting held by the Holland committee on Mennonite relief in Switzerland on date Jan 20, 1660, indicate the following in jail:

Rudolph	Wertz	from	Lensburg
Anthony	Himmelsburg	from	Wettenwyl
Jacob	Schlabach	from	Oberdiesbach
Hans	Zuagg	from	Signau
Jacob	Gur (Good)	from	Offtringen
Hans Jacob	Mumprecht	from	Ruegsan
Peter	Fridar	from	Bigler
Benedict	Baumgardner	from	Langnau
Christian	Christians	from	Langnau
Mathias	Kauffman	from	Kriegstetten

The city of Elbing in West Prussia on the Gulf of Danzig, home for many of the Mennonites who migrated there when escaping the persecutions in Holland were compelled to hold their religious meetings in secret in private homes and the like were at last permitted this year to commence building a church building for their worship assembly. The same privilege was allowed for the Friesian Mennonites living on the borders of Germany and Holland about this time. They were also granted permission to build hospitals for the sick and the poor. (Brons p 260)

A.D. 1671 This year the distress of the Mennonites of western Switzerland became so great that about 700 persons, young and old, men and women, were compelled to turn their backs on their homeland and depart under the forced eviction for those of the baptist beliefs. Some authorities state this figure was 700 families rather than 700 individuals.

They migrated to the Palatine, in the Rhine country, a region of wide extent as a few of the earliest brethern found refuge there as early as A.D. 1527 and kept a couple of congregations there. This was at the beginning of the reformation.

A.D. 1672 Van Braght, the chief Mennonite Historian and teacher at Dortrecht visited the Berne Mennonites and found their condition even far worse than they were reported by Jacob Everling of Obersulzheim. (Muller p 195)

A.D. 1671 Twelve Swiss Mennonites Condemned to the Venetian Galleys. At the conference of several Evangelical cities and St. Gall, held at Aarau April 5-7,1671, the honorary ambassadors from Berne stated: for what reasons they were compelled to condemn 12 of your obstinate baptists to the galleys. Two of them promised obedience, four declared their willingness to quit the country. These six were not shipped, but the other six, who had remained stubborn and obstinate were fettered and sent to Venice in charge of a lieutenant and two musketeers, with the concession, however, that they could change their mind enroute. They were condemned for two years and were to be kept on the galleys.

(HBA p 112-113)

A.D. 1671 JACOB EVERLING OF OBERSULZHEIM DESCRIBES THE MENNONITE SUFFERING IN BERNE

Several extracts of several letters written by Jacob Everling from April 1671 to Jan 1672 read as follows:

In his first letter of April 17th among other things he says: "As to the request of the friends, concerning the situation of our Swiss brethern in the Berne dominion, the facts are, that they are in a very sad condition, as we have learned from the lips of the fugitives that have arrived here, some of whom are still at my house.

They say that they are hunted by the constables, and as many as can get taken prisoners to the city of Berne, so that about four weeks ago about forty men and women were in confinement there. They have also scourged some and banished them from the country, one of whom has arrived here. They have also scourged a minister in the word, and then conducted him out of the coutry, into Burgundy, where, when they arrived there, they first branded him and let him go among the walloons. However, as he could talk to no one, he had to go about three days with his burnt body before his wounds were dressed and he obtained some refreshments; being in such a condition, that when they dressed him for the purpose of binding his wounds, the matter ran down his back, as a brother who helped dress his wounds told me himself. This friend arrived in Alsace together with two women and a man, who had been scourged and banished. Hence they proceed very severly, and as it seems, will not desist from their purpose until they have utterly banished from the country and exterminated this harmless people.

It also appears nothing further can be done in favor of these persecuted brethern; for besides that the friends in Amsterdam and elsewhere labored for severl years in the matter, so that several favorable letters of recommendations from the Lords States of Holland, as also in particular in the city of Amsterdam, and also of other persons of quality, were sent thither to the magistrates; also in the year 1660 an

express named Adolph DeVreede, was sent to them; however he did not effect much for the benefit of our friends there. Hence I cannot see that the friends at present will be able to effect anything that would tend to the relief of our persecuted brethern there. We will have to wait with patience the deliverance which the Lord our God may be pleased to grant them.

(MM p 1066)

A.D. 1671 LETTERS OF JACOB EVERLING OF OBERSULTZEN

In his letter of May 23 he says: "The persecution of our friends continues as rigorous as before, so that we are surprised that they do not make more speed in leaving the country. Now and then one or two come straggling down; but the most of them stay above Strasburg in Alsace. Some go into the woods and chop wood; others go to the mountains and work in the vinyards, in the hope as it appears to me, that by and by tranquility will be restored and that they might be able with greater convenience to return to their forsaken abodes; but I fear, that it will not pass over too soon. And that they will find themselves greatly deceived in their hope.

The magistrate at Berne caused six of his prisoners, among whom was a man with nine children to be fastened to a chain, and to be sold for the sea, to be used as galley slaves between Milan and Malta; but as to what they propose to do with the other prisoners, cannot really be learned. One of the prisoners, an old man of about eighty years, died in prison. May the Lord comfort them in their sorrow and strengthen them in their weakness, so that they may patiently hear the cross, and strive faithfully unto the end, for truth of the gospel, and thus be enabled ultimately to obtain the promised salvation and crown of life. Amen.

In his letter of November 2nd he says: "concerning our Swiss friends" they are now coming this way in large parties, so that there already arrived over two hundred persons, and among them are many old, gray headed people, both men and women, that have reached seventy, eighty yea, ninety years; also a number that are cripple and lame; carrying their bundles on their backs, with children in their arms, some of good cheer; some also with tearful eyes, particularly the old and feeble persons, who now in their great age are compelled to wander almost in misery and go to strange countries, and many of them have nothing on which to sleep by night, so that I and others with me, have now for about two weeks had to make it our regular work to provide shelter and other necessities for them.

We are also in daily expectation of still more, so that we hope, that when the people have mostly left the country, the prisoners will also be released. Farewell

(MM p 1066)

A.D. 1672 LETTERS OF JACOB EVERLING OF OBERSULTZEN

In his letter of January 5, 1672 he says: There has arrived in the region above Heidelberg, a man being a minister in the North, having twelve mostly very young children, but having, as I understand, brought with him only four Rix dollars in money, but many have nothing at all, so that after close examination there was found among the two hundred eighty two persons, one thousand forty six Rix dollars. And in the Alzey balliwick, there were found one hundred and forty four persons, but as to their means, I have not learned but from their appearances I judge them to be most indegent. In short we find that their numbers consist of about eighty full families, then further widows, single persons and husbands and wives that had to forsake their companions, because their being attached to the reformed religion could not make up their minds to leave, in all six hundred and forty one persons, whose finds amounts to no more than the little sum already stated so that you can easily calculate that considerable assistance will be necessary. Besides these I understand there are about one hundred persons more adjourning from Alsace, whom we also expect by the fore part of the year. Farewell (MMp 1066)

BERNE HOLDS MENNONITES AS HOSTAGES

Not only did the exodus into the Palitinate suddenly grow to great proportions during the year, but Berne began the custom of compelling the Mennonite congregations in that part of Switzerland, to send hostages to compel the congregation to obey the stringent rules laid down for these brethern. Each congregation was compelled to send two or three prominent men to Berne whom Berne could torture, send to the Venetian galleys or kill, if the congregation disobeyed. Three of these hostages were Andrew Mowrer of Thun, Christian Oesch and Peter Forney (Fahrni) (Muller p 139,144)

A.D. 1671 Muller in Chapter 13 of his book sets out that galley punishment was useful to "Men of War" that is War vessels, for many years criminals and those whose lives were considered of little value were condemned to such fate. Several of the Cantons of Switzerland had contracts with Venice to supply her galley slaves for which Venice paid a good price. Venice had wars with Turkey and needed them. As early as A.D. 1540 Mennonites of Switzerland were sent to the galleys. In A.D. 1613 Galli Fuchs and Hans Landis were so condemned. In A.D. 1648 Stentz and Burger were also sent to the galleys. But a couple of years later the government of Switzerland condemned sending respectable Mennonites to such fate. However under the pretext of punishing criminals our ancestors up to the time of the exodus were sent - A.D. 1671. March 6, 1671, an edict was issued abolishing the galley torture. (Muller p 215)
p 219)

A.D. 1672 In the Amsterdam Archives there is a statement of documentation preserved relating to this year stating that a lot of Mennonites were on a certain galley ship which had gone to the island of Corfu, and that it is supposed that will be the last that will ever be seen of them. They are hardly ever known to come back. (Muller 219)

A.D. 1682 The great Comet whose appearance occurs once every 500 years and which appeared in the time of Caesar again appeared in 1680. It is the most important to all astronomers. Jacob Telner was deeply moved by its appearance and concluded that it had appeared to be a guiding star to lead the suffering out of Switzerland to freedom. And every night as it hung in the west, he concluded that it beckoned them to America. (Pennypackers settlement of Germantown p 126)

A.D. 1688 In 1688 the Mennonites of Germantown drew up their manifesto agaist slavery in their protest of same and presented it at the Friends Quarterly meeting. (In 1712 Penn passed act against slavery)
(HBA p 123-124)

A.D. 1689 Sixty Mennonites imprisoned at Lensburg

A.D. 1690 This year it was decided that Mennonites marriages were absolutely void, Berne authorites. The child- shall not inherit -- that the inheritance shall fall to the authorities -- that if property coming to those who were minors should be held by guardians appointed by the government until it could be found out which way these minors would lean and what church they would embrace when they became of age -- and that if they joined the Mennonites the property should not belong to them. (Muller p 135)

A.D. 1691 On the day of November 17th of said year, a mandate was issued decreeing that the fines and forfeitures and all monies raised by penalties upon the Mennonites should be divided into three parts, viz:

one third to be given to the government authorities for support of the poor

one third to the expense of the special court that was created to take charge of Mennonite violations of law

one third to the judges and officers who tried the cases against the Mennonites

This was a provision very well calculated to make the propaganda against the Mennonites effective and the officers zealous and active. (Muller p 127)

A.D. 1694 It is stated that, in the year of 1694, an old blind man and his wife came to Germantown. His miserable condition brought him much sympathy from the Mennonites there. They got him naturalized free of charge and gave him a plot of ground to build a little house on and make a garden, which he could use as long as he lived. They planted a tree in front of it and the minister took up a collection to build him the house. He was Peter Plockhoy, a leader of the dutch Mennonite colony of 1662, who after thirty one years of wandering from the south, where it seems he was sold into slavery, reached a resting place with his brethern at Germantown.
(Lyle's Hist of Lanc. p 63)

A.D. 1696 Hans Graff one of the founders of the Lancaster County settlement, first appeared in Pennsylvania in 1695-1696 and joined the German Swiss settlement at Germantown. He remained there for some time and settled in the vicinity of Strasburg about 1709.

A.D. 1698 Henry Zimmerman arrives in Germantown and inspected the brethern of Germantown, which met with his approval and he returned to Europe to have his family again return with him in 1706 where they settled in Germantown and later relocated on to Lancaster county. (HBA p 130-131)

A.D. 1701 This year a school was started in Germantown with Pastorius as teacher, and some time later Christopher Dock commenced his celebrated school on Skippack.

A.D. 1702 This year a New Testament was printed by Yohon Jacob Gevoth in Basle in octavo form and it was considered dangerous by the state church. These New Testaments were discovered at a bookbinders shop in Bergdorf. They were ordered siezed and sent to the court of Switzerland having charge of Mennonite matters of baptist affairs. It was found that Peter Geishbuhler was the binder and had six of these books. Finally in 1705 Basel was given orders to suppress the work. (Muller p 353)

A.D. 1703 This year in Switzerland the farms of a lot of of Mennonites who had been banished were sold at auction. We have no record of how many there were, but at least quite a number. They brought 5576 pounds. Of this 220 pounds went to the judge of the court and the balance was divided among the mayors of the towns of:

Steffsburg	Trachelswald	Criswyl
Schwarzenegg	Trub	Hasli
Blumenstein	Sauperswyl	Schofftland
Baisringen	Schangnau	Diesbach
Ruegen	Hutwyl	Ober Neiderstachten

A.D. 1710 One of the finest and foremost characters in the Mennonite troubles of the beginning of the 18th century in Switzerland was Benedict Brackbill or (Brechbuhl). Brackbill and two other church brethern Zahler (Zellers) and Burchi (Burgholder) on March 21, 1710, appeared before the Swiss authorities of Amsterdam to request Holland to prevent the Swiss Mannonites whom Berne was now forcibly throwing out of Switzerland, from crossing Holland to the ocean. These three patriots found a ship load of fifty seven of these brethern (of whom we have spoken before) mostly old people and in many cases husbands separated from wives, etc., were taken out of jails about Berne and were being sent down the Rhine. They were sick and half starved in their imprisonment and not fit for travel at all. By the time the vessel reached Manheim, thirty two had to be taken off the ship or they would have died. They were left to the mercies of Manheim. They were all to be sent to America. Brackbill and two of his fellow laborers agreed that these people were too weak to try to reach America and they would all die on the trip. The Holland authorities agreed to what he asked, and thus St. Saphorin, the Swiss Ambassador in Holland asked for freedom of the Swiss emigrants to go on, he was refused by Holland. St. Saphorin was a great friend of the Swiss Mennonite sufferers. Ultimately the Holland Mennonites determined to help them gathered up a fund of 50,000 Gulden for the cause. (A Gulden was worth fifty cents) (Brons p 215)

The committee of Mennonites at Amsterdam had asked some of the Swiss freed at Nimwegen to come before them in order to thoroughly learn of conditions in Switzerland. In their meeting at Amsterdam on April 25, 1710, twenty four questions were submitted to them to be answered. Of four of these questions written, answers were requested viz:

"HOW AND BY WHOM, WERE THEY TAKEN PRISONER?"

"HOW LONG, AND WHERE, WERE THEY IMPRISONED?"

"HOW, WERE THEY THEN TREATED?"

"WHETHER AN INVESTIGATION HAD BEEN CONDUCTED, AND BY WHOM?"

I went with them for an hour and a half outside of town. Then with tears of joy and cheerful mind we embraced each other and parted with a kiss of peace. Thereupon they returned to the Palitinate, to seek out their wives and children, who were scattered there, as well as Switzerland, and in Alsace, not knowing whither they had gone. They were quite confident and of good cheer in their misery, although their worldly goods had been taken from them. There were among them a preacher and two teachers. They were by nature a very sturdy hardened people capable of enduring great privations and hardships, with long unshorn beards and wearing disorderly clothing, heavy shoes made all the more clumsy by horseshoes on the heels with great nails driven into them.

They were very assiduous to serve God with prayer, reading the other works, were very plain in their actions, like lambs and doves. They asked me how the congregation was conducted here which I told them; and they seem to be very well pleased. But we conversed with them only with difficulty, owing to the fact that in Switzerland they had dwelled in the mountains far from villages and cities and had little intercourse with other people. Their language was quite coarse, awkward and uncouth; and they could hardly understand any one who did not speak their language. I went with them to Deventer in order to see whether they could make a living in this country. Such is the letter from host Laurens. (Muller p 170)

These Swiss were Benedict Brechbuhl of Trachselwald, teacher and elder at Manheim. Jan Burki of Langnau, deacon and Melchior Zahler, deacon of Frutigen.

Brechbuhl had once been expelled from the Bernese territory and gone thence to Manheim. Returning to fetch his wife and children, he was taken prisoner and in that way got among the deported. Upon his liberation at Nimewegen he at once traveled toward Manheim and was then recalled to Holland. Three of these Swiss sufferers made reports in writing of their treatment. (HBA 155-157)

BRECHBUHL'S WRITTEN REPORT

It was in the year of 1709, on the 12th day of January, that the authorities of Berne sent seven provosts with a constable early in the morning to my house, whereby we were greatly frightened so that my wife and myself tried to hide ourselves. I concealed myself under the haystack. They searched my house in every nook and corner. Finally they came to the haystack and thrust their swords in so that they struck me and were made aware that someone was hiding therein, thereupon I crept out and they siezed me, asked my name and whether I was a preacher, which told them and acknowledged it. Then they led me into my room; there the constable gave me a box on the ear and tied my hands on my back and led me out of my house. Thereupon my children began to lament and cried so pitiously that, as the saying is, a heart of stone would have been touched thereby. But the Provosts were of great glee that they had succeeded in catching me. They led me hence to the city of Berne in company with two other brethern, and put us in imprisonment and that too, in the very long and cold winter there we lay as prisoners. If we wanted anything warm, we had to pay dearly for wood. After six or seven days they brought me in another jail. There they put shackles on me. In the meantime the authorities had given those who captured me 100 Thaler, which my family had to reimburse out of my estate. After two days they again brought me to the tower and set me in a separate hole and fastened me with an iron chain. There I laid about 18 weeks. After that they led me with all the other prisoners to the hospital. There we were compelled to work from four o'clock in the morning to eight

o'clock in the evening in wool and they fed us with bread and water, but supplied these in sufficient quantity. This lasted about 35 weeks. The remaining ten weeks work was easier. So the whole time of my imprisonment at Berne was, one year, 7 months and 7 days. This happened in the 44th or 45th years of my age. Benedict Brechbuhl, a native of the Emmenthal.

(HBA 157-158)

MELCHIOR ZAHLER STATEMENT

In the year of 1709, about the month of March, the authorities of Berne had issued a commandment and a strict mandate, which they had announced from the pulpit in all their territory against all the so called anabaptists or Mennonites, wherein all their subjects were forbidden by pain or loss of their possessions, priveleges and expulsion from the country to harbor any of us and give them food or drink; furthermore it was ordained that if anyone would discover or see any anabaptist or Mennonite, he was to inform the pastor or bailiff of such fact. A reward was set, a liberal sum of money, for some 50 or 100 Thaler of the realm, and they had their subjects make oath, that if they can get hold of any of us, be it in the house or on the roads, or elsewhere, they should bind us and lead us all into captivity, so that the same happened about this time to myself.For when I was about to get some bread and wine for my sick and pregnant wife, now deceased, which was between 10 and 11 o'clock at night, I was asked whether I was not a baptist. And when I did not deny this, they told me they had to be true to their solemn promise and would not perjure themselves on my account, or they would not do this injury. Thereupon they led me part ways with much cursing and swearing, but at the same time I was released to a good friend.

After that the gentlemen of Berne had caused me to be sent to city of Berne, from all parishes wherein it was presumed that some anabaptists dwelled, two, three or more persons; these people had to remain there several weeks at great expense to the people of their respective parishes, so that much loss and detriment we were to be made all the more obnoxious and hated by the peasantry. Whereupon many of our people removed about that time from the country of Alsace, Mompelgard and Neuenburg, whereby the oppressed fugitives and banished suffered great distress and poverty, since everything was taken and robbed from most of them so that nothing was left to them; and all this against all rights and justice and against their own mandate.

At the time, I Melchior Zahler, also went to dwell in the territory of Neuenburg. Thereafter some time, my brother in-law with a friend well known to me by the name of Hans Germann both reformed requested me by word of mouth through a confident, to come back to my possessions in the Bernese District. Thereupon I went to see this well known friend, who showed me all the love and friendship, and who wanted to give me over to my two children, in order that I might maintain and clothe them. Then I wanted at one time to visit my brother and sister and my other

children, he went to the reformed pastor and betrayed me. He divulged everything, the time, the night I returned to the country; and of the clothing, etc., all this he told the pastor. Thereupon this pastor sent three provosts on the same evening who took me prisoner, bound me and took me to the pastor who questioned me concerning my creed, about infant baptism, swearing of an oath, about regulation of the ban, about carrying arms, about the institution of the authorities, etc., and he ordered them to again bind me and transport me to Berne, which was subsequently done on Feb 27, 1710.

HANS BURKI REPORT

For the rememberance of my descendants and of all my fellow believers, I Hans Burki of Langnau want to relate what happened to me. I had gone to the mountain called Bluttenreid (community of Langnau) in company with my wife and two sons. There a poor man came to us whom we gave something to eat; this man subsequently went to Harvag to the authorities and told them he saw me. Thereupon the bailiff of Traschelwald sent the traitor with a few others to take me prisoner. They came quite early in the morning to my hut, in which I stood unaware of any evil, and when I noticed the man before the door I had him suppied with something to eat. Then I was made captive and they took me away from my wife and twelve children and led me to the Castle Trachselwald and placed me into a prison or dungeon, for four days during which time I was taken sick. Then the bailiff with the two provosts brought me on a cart into the City of Berne. There they place me sick as I was in the prison called Ahur, and there I lay sick about five weeks and altogether seventeen weeks in solitary confinement. Thereupon they led me into another prison named island. There I lay during the whole long winter with an unhealthy body, and suffered very much from the intense cold. For a long time I was watched so closely that none of my family or anyone else could come to me, so that my friends did not know whether I was living or dead. Thereupon at the beginning of the month of May 1709, I was brought with all the other prisoners to the hospital, and there too, I was kept in such close surveilance that only a few persons could speak to us. We were compelled to work on wool from early morning until late at night, and we got nothing to eat but bread and water. This lasted about thirty five weeks. Thereafter ten more weeks we were treated less severly. Then the authorities told us that if at any time and by any means we were to return to their country, they would inflict the death penalty on us. Thus the merciful Father by His strong hand and through the medium of our brethern and friends in Holland, delivered us from our oppressors as we arrive at Nimewegen and came to town where they have to release us. For this we thank Almighty God and Father of all mercy, who will not forsake all those who place their confidence in Him but will cause them to prosper. The whole time of my imprisonment has been about 21 months for in the month of July 1708 I was taken captive, and on the 18th of March 1710, I was led away to Berne. Will come to close here.

(HBA p 157)

ADDITIONAL REPORT HANS BURKI AND ASSOCIATED BRETHERN

Once before in the year of 1706, I had been imprisoned for three weeks, and now at Berne in the hospital six weeks, and now at Berne in the hospital six weeks, my right hand shackled and locked and fed on bread and water, whereby I was afflicted during this time with much anguish, sadness and misery for the reason that they betrayed me so falsely, and that they had robbed me of all my children and my worldly goods.

They also took away from me, besides my five children, more than 15,000 florins; furthermore banished me from my estate and ties of blood, and transported me with the following company to be sent to America without giving me a penny for my journey, Viz:

Hans	Burki
Christian	Sattler
Isaac	Maumgartner
Benedict	Brechbuhl
Jacob	Ulrich
Peter	Zalfanger
Kaspar	Bieri
Christian	Janthauser
Christian	Berger
Dan	Moser
Ulrich	Schmied
Nicklaus	Blaser
Peter	Hofer
Christian	Grahenbuhl
Samuel	Reber
Ulrich	Ellenberger
Peter	Kohler
Henrich	Wenger
Christian	Steiner
Hans	Jacob
Jacob	Schwander
Peter	Thonen
Hans	Gasser
Hans	Stubet (Stober)
Hans	Rupp
Hans	Murdt (Maurer)
Nicklaus	Hager
Ulrich	Farrni
Hans	Ramseier
Yost	Kopller
Hans	Engle
Durs	Rohrer
Rudolph	Stettler
Michael	Aeschlimann
Nicklaus	Baltzer
Melchior	Zahler
Mathias	Grahenbuhl
Benedict	Muster (Musser)
Hans	Berain
Nicholas	Moser
Benedict	Nusbaum
Peter	Mutrich
Nicklaus	Luthi

LIST OF WOMEN CONTAINED IN THIS GROUP BANISHED UNDER FORCE

Katharina	Ebersole	Elizabeth	Kreig (Krick)
Elizabeth	Gerber	Elizabeth	Steiner
Anna	Shenk	Barbara	Fahrni
Margaretha	Engel	Margrith	Aeschlimann
Katharina	Ellenberger	Barbara	Frutiger

The aforementioned men and women were on March 18, 1710 transported from Berne in a ship after enduring much persecution and oppression and severe punishment; of these people 32 were liberated at Manheim on the following 28 March in consideration of the fact they were old and feebel people and some of them sick. The others released at Nimwegen in Holland. (HBA 158-160)

SWITZERLAND

The earliest written records about Switzerland, go back to the Pre-Christian Age and indicate at that time as well as the present that the land was not inhabited by a homogenous group of people.

In the west and north, ever since the latter Bronze Age there lived a Celtic people known as the Helevetti.
On their eastern border were the Raetian's (whose ancient origin habitat was on the east side of the Adriatic).
On the south were those of Ligurian descent (whose origin was near the Greeks of Massillia).

AARGAU

Aargau was subjected to Roman rule for about 400 years before being conquered and occupied by the Alemanni, a dominant Germanic associaticn of tribes including the Swabian's. Aargau was included under the Kingdom of the Franks in the 6th Century. By the year A.D. 861 a divided Aargau, with the upper portion under the jurisdiction of Berne and the lower portion under the domain of the Counts of Lenzburg, succeeded by the Counts of Kyburg and later the Hapsburgers.

The various districts of Aargau:

AARAU	BRUGG	LENZBURG
BADEN	KULM	MURI
BREMGARTEN	LEFENBURG	RHEINFELDEN
ZOFINGEN	ZURZACH	

The Reformed parish of Unterkulm is formed from the communities of:

Unterkulm
Oberkulm
Teufenthal
Zetzwil

The earliest extant records of the foregoing are:

Christenings	begin in A.D. 1560
Marriages	begin in A.D. 1666
Burials	begin in A.D. 1667

(the volume containing the Christenings for the years of 1603 thru 1657, have been missing for many years.

The remainder of the political subdivision of Zetzwil is under the control of the Reformed parish of Gontenschwil, with the earliest extant records indicating:

Christenings	begin in A.D. 1558
Marriages	begin in A.D. 1559
Burials	begin in A.D. 1684

(the volume containing the Christenings for the years of 1641 thru 1671, have been missing for many years.

Evidences by variable spellings, often of the same family:

STAENTZ, STAENZ, STANS, STANTZ, STANZ,

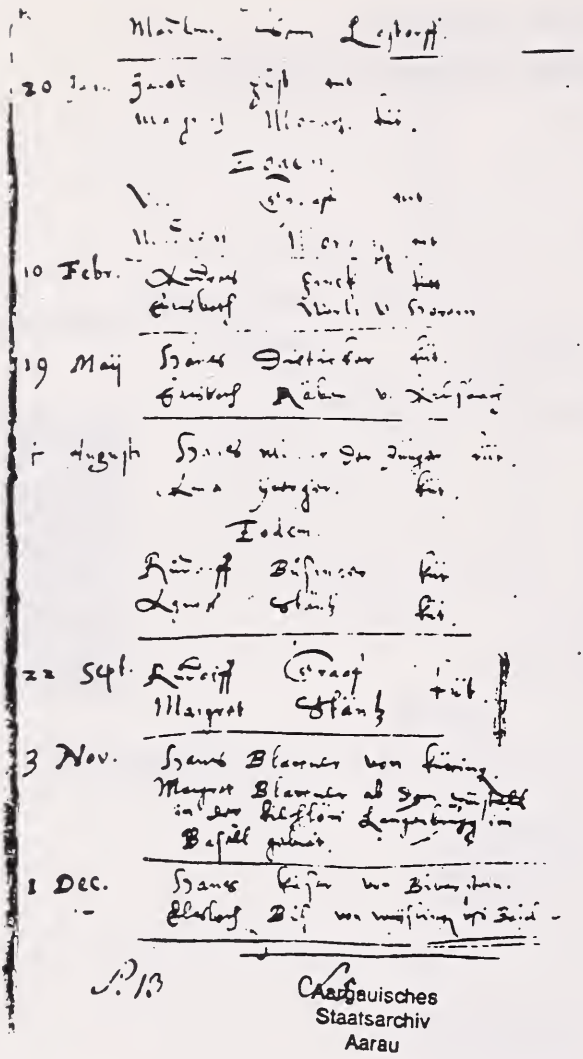
STENS, STENTS, STENTZ, STENZ.

EVOLUTIONAL MIGRATION PATTERN

EUROPEAN STENTZ's AND COLLATERAL MEMBERS AS RECORDED

1580 A.D.	Zurich										
1590 A.D.											
1600 A.D.											
1610 A.D.		Aargau	Kirchberg								
1620 A.D.											
1630 A.D.				Kuttigen							
1640 A.D.				Kuttigen	Zetzwil				Frankfurt		
1650 A.D.								Bern			
1660 A.D.			Kirchberg								
1670 A.D.									Frankfurt	Baden	
1680 A.D.			Kirchberg	Kuttigen							Brandenburg
1690 A.D.			Kirchberg						Frankfurt		
1700 A.D.											
1710 A.D.											
1720 A.D.				Kuttigen							
1730 A.D.		Aargau									Brandenburg
1740 A.D.		Aargau	Kirchberg								Brandenburg
1750 A.D.		Aargau	Kirchberg								Brandenburg
1760 A.D.		Aargau	Kirchberg								Brandenburg
1770 A.D.											Brandenburg
1780 A.D.											Brandenburg
1790 A.D.		Aargau	Kirchberg	Kuttigen	Zetzwil						Brandenburg
1800 A.D.											Brandenburg
1810 A.D.		Aargau		Kuttigen							Brandenburg
1820 A.D.											Brandenburg
1830 A.D.											Brandenburg
1840 A.D.											Brandenburg
1850 A.D.											Brandenburg
1860 A.D.		Aargau			Zetzwil	Menziken					Brandenburg
1870 A.D.		Aargau		Kuttigen							Brandenburg
1880 A.D.		Aargau					Reinach				
1890 A.D.											
1900 A.D.											
1910 A.D.											
1920 A.D.											
1930 A.D.											
1940 A.D.											

1580 A.D.								
1590 A.D.								
1600 A.D.								
1610 A.D.								
1620 A.D.								
1630 A.D.								
1640 A.D.								
1650 A.D.								
1660 A.D.								
1670 A.D.								
1680 A.D.								
1690 A.D.	Rheinland							
1700 A.D.	Rheinland							
1710 A.D.								
1720 A.D.	Rheinland							
1730 A.D.	Rheinland	Bavaria	Netherlands					
1740 A.D.	Rheinland							
1750 A.D.	Rheinland		Netherlands					
1760 A.D.	Rheinland			West Preussen				
1770 A.D.	Rheinland							
1780 A.D.	Rheinland				Pfaltz			
1790 A.D.	Rheinland	Bavaria	Netherlands		Pfaltz	Mecklenburg		
1800 A.D.								France
1810 A.D.	Rheinland	Bavaria					Ost Preussen	
1820 A.D.	Rheinland	Bavaria	Netherlands					
1830 A.D.	Rheinland							
1840 A.D.		Bavaria			Pfaltz			Pommean Stettin
1850 A.D.	Rheinland	Bavaria						
1860 A.D.		Bavaria	Netherlands					Westphalen
1870 A.D.	Rheinland	Bavaria						Westphalen
1880 A.D.		Bavaria						
1890 A.D.								
1900 A.D.	Rheinland		Netherlands					Pommean Stettin
1910 A.D.								
1920 A.D.								
1930 A.D.								
1940 A.D.	Rheinland							



Aargauisches
Staatsarchiv
Aarau

TYPICAL EXHIBIT OF EXISTING RECORDS

Eherodel der Pfarrei 1605-1782

Kirchberg/Kuttigen (Bez. Aarau)

Růdolph Stäntz ∞ Barbara Wernlin

Růdolph Graaf ∞ Margret Stäntz

Adam Werli ∞ Thorothea Stäntz

Hans Růdolph Bircher ∞ Marei Stentz
am 1. Marz 1686

(Stäntz/Stentz individuals who remained in Switzerland at said date.

Zurich, Koten							
Vreny	Stantz	(Mar)	3	Mar	1583	Hans	Meyer
Aargau, Kirchberg							
Rudolph	Staentz	(Mar)	23	Mar	1612	Barbara	Wehrli
Aargau, Kirchberg							
Margareth	Staenz	(Mar)	22	Sep	1617	Rudolph	Graf
Aargau, Kuttigen							
Dorothea	Staenz	(Mar)	28	May	1638	Adam	Wehrli
Aargau, Kuttigen							
Andreas	Stanz	(Mar)				Anna	Bircher
Verena	Stanz	(Bir)		Dec	1640		
Aargau, Zetwil							
Elizabeth	Staenz	(Mar)			1644	Valeri	Meyer
Aargau, Kirchberg							
Verena	Stentz	(Mar)			1664	Heinrich	Wehrli
Aargau, Kirchberg							
Hans	Staentz	(Mar)				Anna	Frey
Anna	Staentz	(Bir)	24	Jul	1664		
Aargau, Kirchberg							
Anna	Staentz	(Mar)	15	Jan	1683	Heinrich	Wehrli
Aargau, Kuttigen							
Maga	Stentz	(Mar)	1	Mar	1686	Hans Rud.	Bircher
Aargau, Kuttigen							
Jacob	Staentz	(Mar)	12	Jan	1703	Verena	Wehrli
Anna	Staentz	(Bir)	7	Feb	1706		
Aargau, Kuttigen							
Hans Barth	Staentz	(Mar)	12	Jan	1725	Elsbeth	Wehrli
Aargau, Kuttigen							
Anna	Stentz	(Mar)	17	Mar	1730	Hans	Wehrli
Aargau, Kuttigen							
Heinrich	Staentz	(Mar)	11	Mar	1735	Anna	Wehrli
Aargau, Kirchberg							
Mark	Staentz	(Mar)	12	Feb	1740	Anna	Wehrli
Aargau, Kirchberg							
Johann Beat	Staentz	(Mar)	17	Mar	1743	Elisabeth	Wehrli
Aargau, Kirchberg							
Heinrich	Staentz	(Mar)				Barbara	Bircher
Maria	Staentz	(Bir)	21	Sep	1749		
Aargau, Kirchberg							
Abraham	Staentz	(Mar)				Catharina	Richener

Aargau, Gontenschwil							
Verena	Staentz	(Mar)	9	Sep	1757	Hans	Roth
Aargau, Kirchberg							
Elizabeth	Staentz	(Mar)	16	Mar	1763	Johannes	Wehrli
Aargau, Kuttigen							
Maria	Staentz	(Mar)	16	Sep	1772	Andreas	Wehrli
Aargau, Kuttigen							
Johannes	Staentz	(Mar)	29	Jun	1773	Margreth	Wehrli
Aargau, Kirchberg							
Maria	Staentz	(Mar)	10	Feb	1775	Andreas	Wehrli
Aargau, Kuttigen							
Anna Maria	Stentz	(Mar)	10	Feb	1777	Andreas	Wehrli
Aargau, Zetwil							
Hans	Staenz						
Samuel	Staenz	(Bir)	18	Feb	1778		
Aargau, Kuttigen							
Maria	Staentz	(Mar)	13	Apr	1798	Heinrich	Graf
Aargau, Kirchberg							
Anna	Staentz	(Mar)	7	Dec	1798	Johannes	Graf
Aargau, Kirchberg							
Verena	Staentz	(Mar)	15	Feb	1799	Johannes	Bircher
Aargau, Kirchberg & Zetwil							
Samuel	Staenz	(Mar)		Feb	1798	Susanna	Wirz
Anna Maria	Staenz	(Bir)	22	Sep	1802		
Jacob	Staenz	(Bir)	7	Sep	1806		
Verena	Staenz	(Bir)	8	Jun	1811		
Rudolph	Staenz	(Bir)	6	Nov	1813		
Hans Rudolph	Staenz	(Bir)	6	Nov	1813		
Aargau, Kuttigen							
Johannes	Staenz	(Mar)			1814	Barbara Henr.	Berchtold
Aargau, Zetwil							
Rudolph	Stenz	(Mar)	3	May	1845	Verena	Stauber
Verena	Stenz	(Bir)	3	Aug	1845		
Elizabeth	Stenz	(Bir)	28	Mar	1847		
Anna	Stenz	(Bir)	19	Sep	1849		
Maria	Stenz	(Bir)	1	Apr	1851		
Rudolph	Stentz	(Bir)	16	Jun	1859		
Samuel	Stenz	(Bir)	21	Sep	1862		
Herman	Stenz	(Bir)	27	Dec	1868		
Herman	Stenz	(Bir)	25	Jan	1879		
Aargau, Menziken							
Anna Maria	Stentz	(Mar)	15	Oct	1853	Rudolph	Weber
Aargau, Reinach							
Verena	Stentz	(Mar)	28	Feb	1886	Jacob	Haller

Pfalz, Edenkoben

Christian Sebastian	Stentz	(Mar)	20	Apr	1784	Maria Eliz.	Meistern
Maria Catarina	Stentz	(Bir)	28	May	1785		

Pfalz, Edenkoben

Miriam	Stenz	(Mar)	25	Sep	1785		

Pfalz, Friemersheim

Mathaeum	Stenz	(Mar)	22	Nov	1791	Salome	Boerkel
Johannes	Stenz	(Bir)	16	Oct	1793		

Pfalz Grossfishlingen

Anna Maria	Stenz	(Mar)	10	Feb	1795	Jacobus	Deck

Pfalz, Ingenheim

Johannes	Stenz	(Mar)				Louisa	Wissing
Katharina	Stenz	(Bir)	3	May	1840		
Johannes	Stenz	(Bir)	3	May	1840		
Barbara	Stenz	(Bir)	10	Jul	1843		
Margaretha	Stenz	(Bir)	15	Nov	1844		
Anna Maria	Stenz	(Bir)	20	May	1850		
Michael	Stenz	(Bir)	14	Mar	1852		

Pfalz, Ingenheim

Katharina	Stenz	(Mar)	12	May	1864	Michael	Hirth

Pfalz, Steinweiler

Friedrich	Stentz	(Mar)			1866	Mary Luise	Huenner

BADEN, FRIESBURG HERBOLZHEIM

Anna Stenz, married Joh. Heinrich Huebler

SWITZERLAND, BERN, BUEMPLIZ

Johannes Stanz married Margaretha Frisching

Bavaria, Mittelfranken Cadolzburg
Barbara Stenz (Mar) 8 Feb 1735 George Winter

Bavaria, Mittelfranken Grossgrvendlach
Leonard Stenz (Mar) 18 Feb 1794 Kuni Gunda Egelseerin

Bavaria, Mittelfranken Bruck
Barbara Stenz (Mar) 21 Jun 1818 Michael Reusch

Bavaria, Oberbayern Erding Neufahren
Maria Stenz (Mar) 3 Feb 1869 Michael Mack

Bavaria, Mittelfranken Oberasbach
Georg Stenz (Mar) 22 Sep 1869 Kreszenz Rumberger

Bavaria, Oberbayern Forstinning
Joseph Stenz (Mar) 20 Apr 1874 Barbara Mack

Bavaria, Oberbayern Ascheim Muenchen
Georg Stenz (Mar) Antonia Lasser
Maria Eliz. Stenz (Bir) 24 Jul 1838
Anton Stenz (Bir) 26 Jul 1839
Georg Stenz (Bir) 21 Jan 1841
Maria Stenz (Bir) 8 Dec 1843
Afra Stenz (Bir) 28 Dec 1845
Mathilda Stenz (Bir) 28 Jul 1847

Bavaria, Oberbayern Ascheim Nuenchen
Markus Stenz (Mar) 15 Oct 1878 Barbara Vordermeier

Bavaria, Oberbayern Heimstettin
Michael Stenz (Mar) 21 Apr 1856 Minika Scharl
Anton Stenz (Bir) 3 Dec 1869

Bavaria, Oberbayern Schwaberwegen
Joseph Stenz (Mar) 14 Apr 1885 Katharina Bauer

HESSEN-NASSAU FRANFURT Am MAIN

Eusby Stenz, married Margaretha Blanken

Johann Paul Stenz, Married Elizabeth Knodthel

Anna Maria Stenz, married Philip Jacob Zimmerman

WEST PREUSSEN, LANGENAU BEI DANZIG

Marianum Stentz, married Thomas Zalewski

BRANDENBURG-BERLIN STADT JERUSALEM

Christian	Stentz,	married Anna Dorothea Becherton
Maria Elisabeth	Stentz,	born 29 Jan 1730
Anna Loysa	Stentz,	born 6 Sep 1733
Nicolaus	Stentz,	married Sophia Eleanor Aspen
Carolina Henrietta	Stentz,	born 24 Feb 1743
Johan	Stentz,	married Joh. Henrietta Drewitzen
Johanna Henrietta	Stentz,	married Joshua Farnie
Nicholas	Stentz,	married Sophie Helen Assen
Dorothea Christiana	Stentz,	born 27 Apr 1794
Johann Christian	Stentz,	married Anna Margaretha Menn
August Friedrich	Stentz,	married Charlotte Louisa Unger
Friedrich Wilhelm	Stentz,	born 16 Mar 1817
August David	Stentz,	born 16 Jul 1820
Friedrich Edward	Stentz,	born 27 Apr 1823

BRANDENBURG-BERLIN DRIEFALTKEIT

Johann Emanuel	Stenz,	married Sophia Meissner
Johann Gustav	Stenz,	born 14 Oct 1810
Friederike Luise	Stenz,	born 19 Jun 1814
August Ludwig	Stenz,	born 26 Dec 1816
August Rudolph	Stenz,	born 23 Jan 1820
Friedrich Henrich	Stentz,	married Henrietta Wilhelmina _____
_____ _____	Stenz,	born 20 Apr 1823

BRANDENBURG, KOENIGSBURG IN NEUMARK

Martin Friedrich	Stantz,	married Dorothee Haynee
Caroline Wilhelmine	Stantz,	born 13 Jul 1806
Hanne Juliane	Stantz,	born 23 Oct 1808
Friedrich Wilhelm	Stanz,	born Apr 1811
Johann Julius	Stanz,	born 26 Apr 1813

BRANDENBURG, PRENZLAU

August Emile	Stanz,	married Johann Daniel Rose 10 Sep 18
Auguste Emilie	Stanz,	married Heinrich Adolph Lehmann 5 Mar 18

Brandenburg-Berlin Stadt

Christopher	Stentz	(Mar)				Sophia	Kreuger
Ludwig Carl	Stentz	(Bir)	29	Jul	1821		

Brandenburg-Berlin Stadt

Carl Friedrich	Stenz	(Mar)				Sophia Dorothea	Braetson
Carl Friedrich	Stenz	(Bir)	1	Oct	1826		
Ferdinand Hein.	Stenz	(Bir)	25	May	1828		
Ferdinand Fried.	Stentz	(Bir)	7	Jun	1829		
Ferdinand Fried.	Stenz	(Bir)	23	May	1831		
Adolph Friedrich	Stenz	(Bir)	3	Mar	1833		
_____ _____	Stentz	(Bir)	3	Nov	1834		

Rrandenburg-Berlin Stadt

Karl Friedrich	Stentz	(Mar)				Maria Dorothea	Braetson
Maria Dorothea	Stentz	(Bir)	26	Dec	1834		
Richard Robert	Stantz	(Bir)	9	Jul	1837		
_____ _____	Stentz	(Bir)	27	Jan	1839		

Brandenburg-Berlin Stadt

Carl Friedrich	Stanz	(Mar)				Caroline Aug.	Buettner
Julius Adolph	Stanz	(Bir)	26	Dec	1841		
August Friedrich	Stantz	(Bir)	31	May	1844		
Carl August	Stantz	(Bir)	1	Feb	1846		
Carl Heinrich	Stentz	(Mar)				Henrietta Joh.	Schubert
Maria Augste	Stentz	(Bir)	6	Sep	1846		
Gustav Heinrich	Stentz	(Bir)	16	Jul	1848		
Anna Sophie	Stenz	(Bir)	18	May	1850		
Johanne Pauline	Stentz	(Bir)	7	May	1854		
Heinrich Richard	Stentz	(Bir)	20	Jul	1856		

BRANDENBURG-BERLIN STADT

Karl Julius	Stentz, married Johanna Eleonore Krellich
Karl Julius	Stentz, born 28 Dec 1851
Gustav Adolph	Stentz, born 3 Jul 1853
Johanna Anna	Stentz, born 9 Sep 1855
August Rudolph	Stenz, married Emma Friedrike Englebrecht
Carl Otto	Stenz, born 15 Jun 1856
Gustav Friedrich	Stentz, married Friedrike Joh. Fisher
Gustav Adolph	Stentz, born 25 Apr 1859
Julius Adolph	Stanz, married Marie Pauline Braver
Franziska Marie	Stanz, born 30 Sep 1860
Hermine Marie	Stanz, born 5 Mar 1865
Emma Dorothee	Stanz, born 9 Feb 1868
Ferd.Fried. Alex.	Stentz, married Antonie Charlais Nalwine Crasser
Carl Hein. Alex.	Stentz, born 28 May 1865
Anna Maria	Stentz, born 3 Nov 1865

BRANDENBURG, PEETZIG

Martin	Stanz married Marie Elisabeth Strase
Carl Friedrich	Stanz, born 3 Jan 1813

BRANDENBURG-BERLIN, FRIEDRICHSWELDER

Friedrich Wilhelm Stentz, married Caroline Louise Koppen
Julius August Stentz, born 1 Nov 1844
Clara Josephine Stentz, born 1 Jun 1847

Julius August Stentz, married Barbarina Sophie Hirsch
Johanna Maria Stentz, born 27 Apr 1847
Johanna Clara Stentz, born 17 Feb 1849

BRANDENBURG-BERLIN, LUISENSTADT

Karl Friedrich Stentz, married Josephine Koppen
Friedrich Stentz, born 23 Dec 1848

Friedrich Wilhelm Stentz, married Charlotte Luise Koppen
Charlotte Elsie Stentz, born 4 Jan 1852
Erdnuthe Marg. Stentz, born 27 Mar 1858
Albert Julius Stentz, born 29 Oct 1859

BRANDENBURG-BERLIN, DOROTHEEN

Martin August Stanz, married Emilie Schoenherr
Carl August Stanz, born 6 Jun 1847

Adolph Friedrich Stentz, married Clara Friederike Fonobert
Hugo Adolph Stentz, born 1 Apr 1866

BRANDENBURG-BERLIN, NEUKIRCHE

Martin Friedrich Stenz, married Maria Louise Zabel
Carl Friedrich Stenz, born 27 Nov 1859
Carl Wilhelm Stenz, born 2 Jun 1861
Bertha Maria Stenz, born 6 Apr 1863

BRANDENBURG-BERLIN STADT NIEDERKRAENIG

Friedrich Wilhelm Stantz, born 10 Jul 1850
Martin Friedrich Stantz, born 21 Aug 1853
Augustie Emilie Stantz, born 24 May 1857
Bertha Sophie Stanz, born 7 Jul 1861

BRANDENBURG, GRABOW NEUMARK

Jacob	Stantz, married Marie Elizabeth Wulgram
Christian	Stantz, born 29 May 1752
Catharine	Stantz, born 5 Aug 1754
Georg	Stantz, married Catharine Meiers
Michael	Stantz, born 1 Oct 1757
Jacob	Stantz, married Dorothea Macksam
Dorothea	Stantz, born 10 Sep 1758
Christian	Stantz, married Catharine Bluhmen
Christian Fried.	Stantz, born 27 Mar 1774
Maria Elisabeth	Stantz, born 31 Mar 1777
Michael	Stantz, born 30 Oct 1780
Michael	Stantz, born 16 Mar 1786
Dorothea Maria	Stantz, born 20 Sep 1795
Gottfried	Stanz, married Maria Chris. Schoelberg
Jacob	Stantz, married Maria Faehrpahlen

BRANDENBURG, FUESTEBIESE

Eva	Stans, married 1687 Gurg Noack

BRANDENBURG, NIEDERSAATHEN

Martin	Stantz, born 24 Aug 1788
Carl Friedrich	Stanz, born 20 Jan 1822
Dorothee Wilh.	Stantz, born 23 Jan 1825

BRANDENBURG, HOHENKRAENIG

Johann Friedrich	Stanz, married Marie Chris Habeken
Dorothea Louise	Stanz, born 2 Apr 1782
Maria Christina	Stantz, born 12 Apr 1784
Michael	Stantz, born 19 Mar 1809
Christian	Stantz, born 31 Dec 1809
Dorothee	Stantz, born 3 Sep 1812
Heinrich	Stantz, married:
Dorothee Marie	Stantz, born 24 May 1818
Friedrich Wilhelm	Stantz, born 16 Dec 1827

OST PREUSSEN, KOENIGSBURG-HABERSBURG

Carl Wilhelm	Stens, born 3 Nov 1811 (son of Anna)

FRANCE, BAS RHIN KESTENHOLZ

Ignatius	Staentz, married Maria Anna Kenzinger
Victoria	Staentz, born 23 Dec 1818

MECKLENBURG SCHWERIN

Johan Hartwig	Stentz, married Anna Marg. Peters
Maria Elisabeth	Stentz, born 18 Jul 1790
Anna Greth	Stentz, born 27 Nov 1792
Thrin Ilse	Stentz, born 13 May 1797

POMMEAN STETTIN

Dorothea	Stenz married Friedrich Carl Meier
Juliane Emilie	Stentz, married Anna Soph. Christ. _____
Coelestine	Stentz, born 16 Apr 1848
Flora Amanda	Stenz, born 26 Dec 1867
Emma Bertha C.	Stenz, born 14 Nov 1869
Fritz Paul W.	Stentz, married Kath. Elf. Anna Zaufke

WESTPHALEN, WEITMAR

Wilhelmine	Stens, married Heinrich Wilhelm Wessel

WESTPHALEN, LINDEN

Mathilda	Stens, married Heinrich Schneider

DENMARK, SKANDERBORG

Marius Jacomson	Stens, married Jacobine Sorine
Anne Maria	Stens, born 27 Jun 1867

NETHERLANDS, FRIESLAND DOKKUM

Wilhelmus	Stens, married Catharina Willems

NETHERLANDS, GERDERLAND VASEN

Gregorius	Stens, born 5 Apr 1754
Derks	Stens, married Gerarda Albers
Margaretha	Stens, born 24 Apr 1790
Albertus	Stens, born 20 Jul 1793

NETHERLANDS, OVER IGSSEL HASSELT

Derkje	Stens, married _____ Harmen

NETHERLANDS, OVER IGSSEL STAPHORST

Hendrick	Stens, born

Rheinland, Aachen

Gerard Stenz, married Helena Schmitz

Anna Stenz, Born * 19 Jul 1856
Maria Stenz, Born * 19 Jul 1856
Winand Stenz, Born 27 Nov 1857
Joseph Stenz, Born 27 Jan 1859
Peter Stenz, Born 28 Jun 1861
Heinrich Stenz, Born 25 Oct 1863

Rheinland, Bell Mayen

Magdalena Stenz, married Antonius Rabb

Jos. Math. Stenz, married Maria Anna Adams

Rheinland, Essen

Theodora Anna Stenz, Born 27 Sep 1776

Anna Maria Stentz, Born 25 Jun 1777

Johanna Helena Stenz, Born 29 Oct 1780

Joseph Wilhelm Stens, Born 2 Dec 1780

F. A. Stens, Born 25 Mar 1790

Franz Henry Stens, Born 10 Feb 1793

M. Gertrud Stens, Born 7 May 1795

Johann Peter Stenz, Born 12 Feb 1797

Rheinland, Essen Agnes Gertrude	Stens	(Bir)	7	May	1685	
Rheinland, Essen Joseph Henricus	Stentz	(Bir)	22	Jun	1691	
Rheinland, Essen Gertrud Elisabeth	Stens	(Bir)	25	Feb	1700	
Rheinland, Essen Everhard	Stens	(Bir)	8	Feb	1702	
Rheinland, Essen Jos. Henricus	Stens	(Bir)	14	Jul	1703	
Rheinland, Essen Josh. Theodorus	Stens	(Bir)	10	May	1704	
Rheinland, Essen Anna Catharina	Stens	(Bir)	20	Mar	1707	
Rheinland, Essen Philip Henricus	Stens	(Bir)	24	Jul	1707	
Rheinland, Essen Wilhelm	Stens	(Bir)	30	Oct	1707	
Rheinland, Essen Englebert	Stens	(Bir)	10	Sep	1709	
Rheinland, Essen Caspar Theodor	Stens	(Mar)	25	Jun	1726	Maria Kath.Kannagiester
Rheinland, Essen Ferdinand Henricus	Stens	(Bir)	9	Mar	1728	
Rheinland, Essen Maria Aloysa	Stens	(Mar)	5	Oct	1729	Philip Arnts
Rheinland, Essen Anna Gertrud	Stens	(Mar)	16	Oct	1731	Johann Hein. Volkenburg
Rheinland, Essen Wilhelmus Henricus	Stens	(Bir)	4	May	1733	
Rheinland, Essen Herman	Stens	(Mar)	26	Sep	1734	Catharine Rodehuss
Rheinland, Essen Herman Philip	Stens	(Bir)	9	Jul	1735	
Rheinland, Essen Anna Margaretha	Stens	(Bir)	20	Dec	1736	
Rheinland, Essen Anna Issabella	Stens	(Bir)	16	Jan	1738	

Rheinland, Essen Joseph Henricus	Stens	(Bir)	21	Sep 1738	
Rheinland, Essen Joseph Michael	Stenz	(Bir)	26	Nov 1738	
Rheinland, Essen Katherina Marg.	Stenz	(Bir)	5	Apr 1739	
Rheinland, Essen Joseph Henricus	Stenz	(Bir)	22	Mar 1742	
Rheinland, Essen Maria Katharina	Stens	(Bir)	17	Jun 1742	
Rheinland, Essen Maria Elisabeth	Stens	(Bir)	8	Jul 1742	
Rheinland, Essen Joh. Hermanus	Stens	(Bir)	14	Mar 1743	
Rheinland, Essen Jos. Henricus	Stens	(Bir)	30	Oct 1743	
Rheinland, Essen Anna Christina	Stents	(Bir)	28	Nov 1743	
Rheinland, Essen Joseph Herman	Stenz	(Bir)	11	Sep 1745	
Rheinland, Essen Anna Gertrud	Stens	(Bir)	31	Oct 1745	
Rheinland, Essen Anna Ludowica	Stens	(Bir)	11	Jan 1746	
Rheinland, Essen Joannes Herman	Stenz	(Bir)	13	Feb 1746	
Rheinland, Essen Anna Maria	Stens	(Bir)	16	Feb 1747	
Rheinland, Essen Anna Catharina	Stens	(Bir)	25	Jan 1748	
Rheinland, Essen Joannes Henricus	Stens	(Bir)	7	May 1750	
Rheinland, Essen Johannes Theodor	Stens	(Bir)	16	Oct 1750	
Rheinland, Essen Maria Christina	Stens	(Mar)	15	Aug 1753	Joseph Herman Foschpoet

Rheinland, Essen John Peter	Stens	(Bir)	10 Mar 1754	
Rheinland, Essen Anna Maria	Stentz	(Bir)	21 Jan 1759	
Rheinland, Essen Joannes Friedrich	Stens	(Bir)	17 Apr 1761	
Rheinland, Essen Johan Theodor	Stens	(Bir)	21 Dec 1761	
Rheinland, Essen Maria Elizabeth	Stentz	(Bir)	6 Nov 1763	
Rheinland, Essen George Heinrich	Stens	(Bir)	29 Jan 1764	
Rheinland, Essen Joh. Herman	Stenz	(Mar)	27 Aug 1765	Anna Maria Pans
Rheinland, Essen Joh. Henricus	Stentz	(Bir)	27 Feb 1766	
Rheinland, Essen Anna Maria	Stens	(Bir)	31 Jul 1766	
Rheinland, Essen Maria Katharina	Stens	(Bir)	29 Oct 1768	
Rheinland, Essen Gertraud Aloysa	Stenz	(Bir)	7 Apr 1774	
Rheinland, Essen Anna Gertrud	Stenz	(Bir)	14 Aug 1775	
Rheinland, Essen Joseph Everhard	Stenz	(Bir)	16 Jan 1776	

Rheinland, Gondorf
Maria Marg. Stentz (Mar) 9 Feb 1796 Petrus Grechel

Rheinland, Vilich Vital
Johan Stanz (Mar) Gertruda Weinstock
Maria Anna Stanz (Bir) 7 Apr 1815

Rheinland, Dusseldorf
Jacob Stenz (Mar) Johanna Elis. Osterwing

Rheinland, Dusseldorf
Anna Theresia Stenz (Bir) 31 Mar 1822

Rheinland, Dusseldorf
Joseph Stenz (Mar) Elisabeth Kels

Rheinland, Dusseldorf
Wilhelm Stenz (Bir) 23 Oct 1857

Rheinland, Aachen
George Stentz (Mar) Elisabeth Lones

Rheinland, Aachen
Girard Stentz (Bir) 14 Oct 1824

Rheinland, Muender Gradbach
Peter Stenz (Mar) Maria Ther.Kat. Koffen

Rheinland, Muender Gradbach
Peter Stenz (Mar) Maria Hetwich Hegemann

Rheinland, Muender Gradbach
Hans Peter Stenz (Bir) 28 Mar 1840

HOLY ROMAN EMPIRE

see map on page 077

Rough Sketch
no scale
Buster

PIETISM IN THE PALITINATE

The great majority of the early Brethern were natives of the Electoral Palitinate -- an irregurlarly shaped section of Germany south and west of Frankfurt/Main along the Rhine river valley. The particularly disturbed religious and political situations there (described in the book, titled: "European Origins of the Brethern, by Dr.Donald F. Durnbaugh). With the established churches engaged in bitter in-fighting, it is not surprising that some of the populace would be receptive to new religious ideas promising more genuine spirituality. The repeated invasions and continuing threats of war disrupted the conservative forces of tradition and custom. Wandering prophets proclaimed the impending end of the world. The times were insecure and unsettled, the burdens of the sovereign crushing, the future dark.

The records of the Palatine government (now kept at Karlsruhe) show that separatists activities began in the Palitinate at the very beginning of the century. In 1702 Mathew Baumann openly attacked the established church in his home Lambsheim near Frankenthal. He early migrated to Pennsylvania, where he became the leader of the 'New Born", who believed that they had become perfect and therefore could not sin. In 1705, four Lambsheim citizens -- John Traut, Jacob Bossert, Jacob Berg, and Adam Pfarr -- refused to swear oaths of allegiance because they said that oath taking was forbidden in the bible. They were accused of Pietism and were to be imprisoned until they were willing to profess themselves again to one of the established churches. These men later appeared in the Marienborn area east of Frankfurt, where Bossert and Traut became Brethern.

It was, however, with the appearance of Ernest Christopher Hochmann von Hochenau in the Palatinate in 1706 that a real movement began which caused the church and the government authorities much concern. Hochmann came first to Schriesheim, five miles north of Heidelberg on the Bergstrasse, at the invitation of Alexander Mack. A miller by trade, Mack (1679-1735) was to become organizer and leader of the Church of the Brethern. He had become acquainted with Hochmann during visits to meetings in the Marienborn area.

THE PIETISTS IN SCHRIESHEIM AND MANNHEIM

Activity in Schriesheim

A report from the Reformed church council at Heidelberg to the Palatine government gave warning of the evangelistic activity of Hochmann, Mack and the others.

"European Origins of the Brethern" p 38

For some time the so-called Pietists have been getting the upper hand here in the city as well as in various places in the country, especially in Schriesheim. They meet from time to time in their homes and hold conventicles. They also preach in the streets, sing and distribute books in order to attract the inhabitants when the latter return from the fields to their homes. Through this, the congregation might become upset or led astray by their errors. Many souls might be caused to doubt through this hypocrisy. Therefore the most praiseworthy Electoral Palatine government is hereby respectfully requested to check this evil before it spreads further, and to condemn it strongly, through the high authority based on the Electoral Palatine regulation, title 28, page 227.

Consistorial councilor
Heidelberg, August 7, 1706 Mr. Creutz

PIETISTS DISPERSED

This report was forwarded to a Heidelberg official for investigation. His letter to the Elector Palatine affirmed the success which the Pietists were having with the inhabitants of Schriesheim and vicinity. Although he dispersed them, the group fled before the summoned soldiers arrived to arrest them.

Princely Elector, Gracious Lord, etc.

That which the Reformed church council respectfully reported to your Princely Highness on the seventh of this month, and which Your Highness graciously communicated to us on the twenty-first of this month, is not without some truth. Namely, some days ago several so-called Pietists came together in a mill a quarter of an hour distant from Schriesheim, among whom were two leaders -- one from Nurnberg (Hochmann), and the other a native of Switzerland (Erb). This pernicious sect has spread there to such an extent that about fifty men and women, who had come there from the above-mentioned Schriesheim, as well as Heidelberg and Ladenburg, have already succumbed to this Pietism.

They would have certainly gained a majority and captured many hundred souls in a short time, if we had not gone in person to the scene at Schriesheim to disrupt and drive away this Heritical pack. After we had spoken to them sharply, and had examined them, the county clerk wanted to withdraw from their synagogue in the mill in the above-mentioned Schriesheim. He intended having a company from the Haxhausen regiment, quartered in Weinheim, come to secure these dangerous persons by arresting them until instructions could be obtained. However, they decamped in the same moment with bag and baggage and fled here.

European Origins of the Brethern p 40-41

We could not determine exactly what these people teach or preach, except that they cited some texts from Dr. Martin Luther's Bible which speak of spirit, brethern and sisters in Christ, and similar things. This they interpret according to their own caprice and supposed benefit, and delude the poor rabble with it. From all their gestures and actions we can perceive nothing else but pure hypocrisy and willful idleness. Incidentally, as far as we are now informed, no Catholic person has gone over to Pietism, but rather it occurs among the Reformed. Therefore the first mentioned Reformed church council has indeed grounds to be the main opponents of this new sect. We remain herewith with most humble respect,

Your Princely Highness
most humble, loyal and obedient servant
Heidelberg Superior bailiwick (Oberamt), Heidelberg
August 25, 1706

PIETISTS ARRESTED

Most of the dispersed Pietists went to the nearby city of Heidelberg, where, however, they were driven away. The next mention of them in the records was at the home of a Mennonite John Bechtoldt, in the village of Zuzenhausen southeast of Heidelberg. After being forced by the authoritities to leave his home, they went to Mannheim, where they were finally arrested. The group included the leaders, Hochmann, and Christian Erb and eight others. The councilors of the Elector Palatine issued an order of sentencing the Pietists to hard public labor.

Heidelberg, September 13, 1706, Sunday

The Mannheim city council has informed us with a report of the ninth of this month that the so called Pietist sect has begun to spread there also. Some time earlier there was a rumor that such sectarians were in Mannheim, and were holding their secret conventicles. The said city council therefore investigated, and finally learned some days ago that several were staying in the home of a shoemaker and were about to hold a sermon. This pack was immediately siezed and taken to prison. They were interrogated and a report was made of their statements, which is enclosed in the city council's report as well as the forwarded minutes and enclosures pertaining to it.

His Electoral Highness is to be informed about the present case by means of the sending of the above mentioned report along with its enclosures. His Highness should be further notified that steps nave not been lacking, as reports received indicate, to eradicate this sect here in the city and in Schriesheim, as well as in the Dielsperg bailiwick,

European Origins of the Brethern p 41-42

where the sect has established itself. It is not to be doubted that the fanatics, who have infiltrated from time to time, have set foot in almost all of the territory. This is a very dangerous sect, which indeed stimulates outward sanctimony without neglecting to try to get others under their will. They attemp to evade the power of the authorities, in that they expressly profess that they cannot be forced to obey matters against the Word of God, which they interpret according to their perverse minds and fanatical spirit in disobedience. They also vagabond around the country after abandoning their livlihood, properties, and trades, and give themselves over to idleness from which evil results must necessarily come.

Therefore we have found it fitting to sentence those imprisoned at Manheim, as well as all others who are caught professing this sect, or who may join in the future, to public work on the fortifications or other labor and a bread and water diet. They will be kept at it until they have learned better and again professed one of three churches tolerated in the empire. This decree is to be distributed in the whole county to the end that we may be rid of and done with them.

Palatine councilors
Read and approved in
consistory on September 18

PIETISTS QUESTIONED

One of the enclosures mentioned in the above order was a record of the interrogation of the imprisoned group soon after their arrest. Their replies not only give personal information, but reveal their dissatisfaction with the Reformed Church and the worldly lives of the Reformed clergy as well. The record of the questioning of the last two prisoners, Clemens Heruse and Louis Reno (Renaud), both of whom were residents of Manheim, is here omitted. An additional entry in the minute book shows that Alexander Mack came to visit his friends and barely escaped imprisonment himself.

Manheim city council minutes, September 7, 1706
see next page:

European Origin of the Brethern, p 43

Mannheim city council minutes, September 7, 1706
Examination of the imprisoned Pietists

After having been arrested and imprisoned some Pietists yesterday evening upon received order, they were examined under today's date, as follows:

General Interrogation of the first two:

QUESTION 1) WHAT ARE THEIR NAMES ?

a. Hochman.
b. Christian Erb.

2) HOW OLD ARE THEY ?

a. Will be 37 years old.
b. Thirty years old.

3) WHERE WERE THEY BORN ?

a. In Lauterburg in Lower Saxony.
b. In Switzerland at Stefanburg, six hours from Bern.

4) WHAT ARE THEIR PROFESSIONS ?

a. A Christian, previously he served the devil, but now he seeks to serve Christ.

HAS HE (HOCHMAN) STUDIED AT A UNIVERSITY ?

a. He was taught by God. He attended classes at the Universities of Giessen, Leipzig, Erfurt and Jena.

b. He has not learned a trade.

5) ARE THEY MARRIED ?

a. No, he has no outward wife, but is married to Christ.

b. No, he is still single.

WHY THEN DOES HE (ERB) WRITE A LETTER TO HIS "DEAR HOUSEKEEPER" (hausfrau) ?

b. They had resided there.

HOW LONG HAD HE TRAVELED WITH HOCHMANN ?

b. About two years.

European Origins of the Brethern p 43

HOW LONG HAD THEY BEEN GONE FROM HOME.?

a. It has been many years. He has traveled occasionally in Switzerland and other places, and can determine no fixed time.

b. It will be three years at the next trade fair.

FOR WHAT PURPOSE HAVE THEY COME TO THIS LAND ?

a. To honor God and Christ and to call the people to repentence.

b. They were called here, specifically, by the so-called Sanden (Alexander Mack) of Schriesheim, who was once with them at Marienborn, six hours from Frankfurt.

TO WHAT CHURCH DO THEY BELONG ?

a. The Christian church; his Savior knows of only one church.

b. He does not profess any church, but only Christ. He was previously Reformed, but abandoned this church because he did not find the right life, in which one could be saved.

WHETHER THEY DO NO KNOW THAT IN THE HOLY ROMAN EMPIRE, ONLY THREE CHURCHES ARE TOLERATED ?

a. He knows the imperial regulations very well outwardly, but Jesus Christ curses such regulations.

b. They are not making a new religion but rather seek to unite themselves with God.

WHY DO THEY DARE TO PREACH AND SPREAD NEW HERETICAL TEACHINGS AND SECTARIANISM ?

a. He does not preach any new doctrines but only the ancient teachings which Jesus Christ taught.

b. They are not heretical teachings.

WHETHER THEY HAVE FOUND ANY CONGREGATIONS AMONG THE THREE CHURCHES IN THE PALITINATE WHERE THEY HAVE TIME ENOUGH DAILY TO SING AND PRAY ?

a. There are enough outward temples, but Christ is Himself the true temple.

b. Yes, they are here for that reason. He does not find however, any people in them who have the love of God.

WHY DO THEY HOLD SUCH FORBIDDEN PRIVATE AND SECRET CONVENTICLES AND SERMONS ?

a. He is not permitted to preach in public churches; so it makes no difference to him where he preaches.

b. They do not hold secret conventicles, but rather wherever they come and people visit them, they cannot possibly turn them away.

WHETHER THEY WERE NOT RECENTLY DISRUPTED AND DISPERSED IN SCHRIESHEIM AND IN HEIDELBERG ?

a. The magistrate had come to them and warned them that they should go away; they would not be tolerated there. He went there again afterwards, however, (He then gave them an example-an-allegory-that whoever attacked him attacked God since he was a son of God.)

b. Yes.

WHY DID THEY THEN FURTHER DARE TO WANDER ABOUT THE COUNTRY, LIKE THOSE FANATICS, AND MISLEAD THE POOR, SIMPLE SUBJECTS TO ACCEPT THEIR SUPERSTITION, AND ROUSE THEM AGAINST THEIR GOVERNMENT ?

a. When the government orders something that is against the Will of God, they need not respect and obey it. Otherwise they do nothing against the authorities.

b. They are not vagabonds, but rather travelers. If they are called for, they cannot decline it.

HOW CAN THEY DARE TO BE SO ARROGANT AND WICKED AS TO MANUFACTURE FALSE PASSES, AND ORDER THEREIN THE AUTHORITIES TO RESPECT THEM ?
UNDER WHAT AUTHORITY DID THEY UNDERTAKE SUCH WICKEDNESS ?

a. This pass was given only to show who they were.

b. He knows of no false passes; they are only admonitions to turn to God.

WHETHER THEY DO NOT KNOW THAT THE HERESIES, THE PRACTICED FALSENESS, AND INCITEMENT OF THE SUBJECTS ARE FORBIDDEN UNDER THE HEAVIEST PENALTIES, AND WHETHER HE MUST NOT ADMIT THAT HE HAS COMMITTED THE SAME ?

a. He knows it well,but he has not done anything like that.

b. Everything that is against God and His Commandments is forbidden, but they do no seek to do such things. (They alleged this and that text to show that they respected the authorities in that which the latter were empowered to command.)

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THE THIRD:

His name is John Jost Hahn; comes from Dillenburg area; was expelled from that part of the country because he tried to conform to Christ's teachings and to seek salvation. He had been of the Reformed faith, however, is seeking now to Christ and do what Jesus commands. He has traveled around with Hochman; before that, he earned his living as a farmer. He now seeks his living in Christ. The grace of God is in him, which he concluded from the fact that his sins - - the sins of anger, strife, jealousy, etc. had subsided within him.

THE FOURTH:

John Jacob Haller of Heidelberg; is about twenty-five years old. He has no trade, except that he seeks to be a Christian. Previously he was of the Reformed faith, but because there are so many godless persons in the congregation at Heidelberg, who are also admitted to communion, he rejected that congregation.

THE FIFTH:

Martin Lucas of Heidelberg, a buttonmaker. The reasons for accompanying the first two (Hochman and Erb) here were that he had not seen or heard anything bad about then. He follows after Christ because of them, and strives to be a Christian.

THE SIXTH:

Peter Hilpert, born at Waltzheim, but recently a resident of Ebstadt; was formerly of the Reformed faith; however, now seeks to become a Christian, as he could not learn anything in the Reformed church. The pastors themselves do not practice what they preach. He has no other teacher than Jesus Christ. He will not enter a church, but would rather suffer death and shame for Christ's sake.

THE SEVENTH:

Jost Henry Frantz, from Dillenburg country. He has no other trade than that he is going out of the darkness, and seeks to serve God only. Previously, he earned a living as a farmer, and seeks now to study through the Spirit of God. He had been Reformed, but because he had become acquainted with the preacher Hochman, he had to leave the county with him, etc.

THE EIGHTH:

John Henry Dietz, a journeyman joiner, confesses that the shoemaker (Clemens Heruse) called for him an wanted to pursuade him to join them. He has, however, nothing to do with them.

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The same day, Afternoon:

A sackmaker from Heidelberg had come here again, who violently demanded to see his brethern. As he refused to be pursuaded otherwise, he was put in the innermost tower because of such wickedness.

Similiarly, on Wednesday, September 8, there arrived here a miller from Schriesheim (Alexander Mack) and a single fellow from Heidelberg, who demanded to see their brethern. As there are not enough prisons to detain such people, they were expelled from the city.

EDICT OF THE ELECTOR PALATINE

The Elector Palatine considered the Pietist movement so dangerous that he at once issued a severe edict to all of the government offices and the three main cities ordering that all Pietists found gathering in homes must be siezed and placed at hard labor without trial or hearing. He was determined to prevent the spread of Pietism in his land. The edict became the basis for the future punishment of those accused of Pietism, and resulted in the flight or eventual expulsion of many of his subjects.

John William by God's grace Count of the Rhenish Palatinate, Lord High Treasurer and Elector of the Holy Roman Empire, Duke of Bavaria, Julich, Cleve and Berg, etc.

First our gracious greetings, most learned, honorable, dear, and faithful (councilors). We have learned to our displeasure from several reports to what extent the new, self-proclaimed so-called Pietist sect is trying to make inroads in various villages in our electorate of the Rhenish Palatinate. This is happening although we have had the necessary action taken through our officials to scatter them through expulsion and in other ways in those places wherever any have joined this damnable heresy and been caught holding secret meetings.

It is not untimely to fear that this evil might infiltrate into the other cities and the county through religious fanatics wandering around the territory, and may spread further. This is to be prevented in time with all sterness and emphasis. It is extremely urgent that this sect -- which has an outward hypocritically good appearance, and is therefore much more misleading, but is in itself exceedingly dangerous --- should be smothered in its first evil brood.

Therefore it is to this end our gracious will and strict command herewith once and for all that you should have all those people in the city, who profess this error and hold secret conventicles in homes and elsewhere, carefully watch-

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ed, especially the leaders. Those who commit this evil and so do not respond either to kindly or severe warnings to abandon these wicked intentions and maintain this especially stubbornly are to be arrested at once without special authorization. They are to be put in prison, and as many of them as there are must be locked to wheelbarrows and kept on public works on the fortifications or at other common labor. They are to be separated from one another in various places, and put on bread and water diet. You are to publish this present gracious decree of ours in the entire city so that everyone can conduct himself accordingly and know how to avoid trouble. This is done through our serious decision, and we remain favorable inclined toward you.
Heidelberg, September 14, 1706

PUNISHMENT A FAILURE

A Palatine official at Manheim reported to the Elector one week later that the punishment of the group had not succeeded very well. The Manheim populace had flocked to Hochman, who preached instead of working. The Catholic official tried to use the Pietists to discredit the local Reformed congregation, illustrating the bitter Catholic-Protestant controversy in that area.

Illustrious Elector, Etc., Gracious Lord, etc.,

I have had published at the local city council the gracious decree which your Electoral Highness has recently issued against the Pietist's in arrest here. On the basis of this, they are sentenced to public labor on the Neckar River in the hope that others of their ilk would be intimidated, However, it is impossible to describe what a great sympathy all of the Reformed subjects have shown them.

They have defended the Pietist's teachings, and said that nothing could be found deserving punishment in such pious Christians as far as they could see or hear. They have unashamedly proclaimed and made this their own cause. In addition, they immediately began going in processions to the prisoners outside of the city, not out of curiosity but to spend all day listening to them. The prisoners preached continually instead of doing the assigned labor. They have also sent them plenty to eat and drink despite the published prohibitation.

The civil guard appointed to watch them was powerless to prevent this, and was no longer sure of his own safety because of the open threats against him. I was finally forced to request a military guard and ordered him to go there. The latter gave the leader, the so-called Hochmann, a few harmless blows, because the latter would neither stop his continual preaching nor accomodate himself to working.

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This caused such compassion, tumult, and exaggeration from the Reformed party, as if these "innocent" people were treated barbarously, so that an open rebellion was to be feared. This was even though I had released the two local citizens among the prisoners upon their declaration that they would again profess the Reformed faith. The Reformed party demonstrated such an unusual hatred for me because of this that one can obviously see that most of the Reformed have fallen prey to this Pietistic error and conspire with them.

Last night the German Reformed pastor and the elders of that congregation went to the Pietist's in the prison. According to the information I have received, they comforted them and told them that they had already written to Heidelberg on their behalf. They had expressed in the petition how cruelly the Pietists had been treated, and had related that some of the latter had already fallen ill because of the beatings and harsh treatment. Therefore they are to have patience and should not be of little faith. The prisoners are encouraged by this to manifest stubbornness.

As their complaint or intercession which they might have made or which might yet be presented is founded on an insincere basis, I wanted to describe obediently this disgraceful state of affairs to your Electoral Highness. It is my humble opinion that a still harsher edict should be drawn up against this Pietistic sect and their defenders. This should be made known publicly, and then the local Reformed congregation should be required to state whether they profess the Reformed faith or Pietism. If they favor the latter, then they could no longer enjoy the priveleges granted by the peace treaties in favor of the protestants or Reformed. Besides this, they have left unbuilt the favorable church site restored to them half a year ago, and have not shown the slightest intention of building. Rather, as far as can be seen, they prefer to associate with the private conventicles. I humbly commend myself herewith to the most gracious electoral favor.

Your Electoral Highness

Mannheim — Humble, loyal and obedient servant

September 21, 1706 — Lippe

PIETISTS RELEASED

An appeal for release from their harsh imprisonment was received by the Palatine government from Hochmann, Erb, and a certain Baumann, probably the sackmaker from Heidelberg who was imprisoned later. The councilors ordered the Mannheim city council to release the three, who were not Palatine subjects, but kept the others in prison. The latter were not freed until November, after having been made to promise that they would abandon their Pietistic beliefs.

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Our Honorable Sirs, Etc.

You will have by now obediently received our recent gracious decree concerning the three prisoners -- Hochmann, Erb, and Baumann -- imprisoned because of their Pietism. As these prisoners have obediently appealed again for merciful amelioration by the enclosed submissive petition we have thereupon graciously resolved to dismiss the same at this time. They are to be expelled with stern warning that they must never set foot in Mannheim or any other place in the territory of our Electoral Palatinate or spread their false teaching in the future, under the penalty of much more severe treatment. Therefore you are to take the necessary action, and report now and later what has happened. We remain etc.

Heidelberg, September 28, 1706 (Palatine councilors)

RENEWED ACTIVITY IN SCHRIESHEIM

PIETISTS ARRESTED IN SCHRIESHEIM

One of the results of the sharp repressive measures taken by the Elector Palatine was Alexander Mack's leaving Schriesheim. During October 1706, Mack sold considerable property and left his home. He had earlier (March 5, 1706) sold to his brother, John Jacob, his half of the mill (Talhuhle) bequeathed by their father, John Philip Mack to the two brothers on October 24, 1702. At that time Mack had reserved the use of the kitchen and the large room, and it was undoubtedly there that the Pietist's meetings had been held.

Mack's father (1636-1706) was an influential and respected man. He was an elder of the Reformed church, a long time member of the town council, and had served as Mayor in 1690 and 1696. Mack married Anna Margaret Kling, daughter of another important townsman, on January 18, 1701. Two sons, John Valentine (November 13, 1701) and John (April 19, 1703) were born to them in Shriesheim.

Mack and his family eventually settled at Schwarzenau in the county of Wittgenstein, but it was not known whether they went there directly. In 1707, Mack sold the rest of his property while away from Schriesheim -- on January 23, February 5, and October 1. It may be that Mack traveled at this time with Hochmann, as one writer states.

Despite government repression, the Pietists continued to hold their meetings in the area. John Valentine Kling (1651-1714), Mack's father-in-law became suspect when he refused to sign a petition denouncing Mack. A meeting in his home was broken up by the authorities on May 1, 1708, and the participants were arrested. The same Heidelberg official who had earlier dispersed the Pietist's at Schreisheim reported to the

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Brief extract:

"THE MACK FAMILY"

Ebert Mack (1540-1610) Miller, SHRIESHEIM

Ebert and _____ (_____) Mack, had two sons:

1) Ebert Mack, (Miller)

2) Hieronymous Mack, (Miller) (1565-1630)

Hieronymus and _____ (_____) Mack, had one son:

Hans George Mack, (Miller & farmer (1610-1688)

Hans George and _____ (_____) Mack, had one son:

John Philip Mack, (Miller & farmer (1636-1706)

John Philip and Christina (Fillbrun) Mack, had five children:

John	Philip	Mack, born 1665, died 1689
Anna	Margaret	Mack, born 1668, died 1709
John	Jacob	Mack, born 1671
George	Conrad	Mack, born 1674
*Alexander		Mack, born 1679, died 1735

*Alexander Mack, married Anna Margaret Kling, daughter of:

John Valentine and _____ (_____) Kling of Shriesheim.

*Alexander and Anna Margaret (Kling) Mack, had five children:

John Valentine	Mack, born 1701
John	Mack, born 1703
Alexander	Mack, born 1712
Christina	Mack, born 1714
Anna Margaret	Mack, born 1716

Elector Palatine the imprisonment of Kling and three others, one of whom was Martin Lucas, who had been with Hochmann in Mannheim.

Your Electoral Highness, Gracious Lord, etc.

Your Electoral Highness is humbly referred to his decree issued on September 14, 1706, concerning the spreading of the so-called Pietistic sect. At that time it was ordered that the Pietists be kept under close observation and siezed upon committing the offense without waiting for further instruction. As many as were involved were to be locked without fail to the wheelbarrows and kept at public labor on the fortifications or other lowly work on a bread -and-water diet. Moreover, this said gracious decree was to be duly publicized immediately after receiving it and to be made known to everyone.

In addition, this gracious decree was sent by the court clerk to John Valentine Kling, a citizen of Schriesheim, who was formerly an elder of the Reformed church and also a member of the town council. He was ejected from these positions because of this Pietism in the hope that he would then withdraw from this vulgar sect at some future date and rejoin one of the three churches tolerated in the empire. He was shown this decree, warned, and reminded that he must obey the same. He must withdraw from the sect and cease to receive and and give shelter to such people, failing in which the above decree would have to be executed upon him to the letter.

This well-intended warning has had no effect on Kling to date, and he has not professed himself to any church. He has actually been expelled from the Reformed church, as Annex A shows. Therefore the court clerk proceeded to make an arrest in accordance with the gracious decree last Sunday, the first of the month, as the Pietists were holding a conventicle. They had gone together to Leutershausen, and were spending the evening together. In order finally to disrupt the conventicle, the court clerk arrested the three from Heidelberg -- namely: Martin Lucas, buttonmaker, who has professed the sect for three years already, Stephen Stutzenegger, linen weaver, who (has professed the sect) for two years, and Esbert Bender, a wool spinner, who has professed the sect for only a half year (and John Valentine Kling).

We have therefore humbly reported this herewith, and would like to request further instruction. As a matter of fact, we are of the unauthoritive and humble opinion that they should be given a money fine of one hundred Reichstaler because they stubbornly and maliciously refuse to obey the gracious order which has been issued. As the Catholics must build a new church at Schriesheim, and this is a very extraordinary project, we suggest that they be forced to pay the fine in cash to the Catholic church building project. In addition, they should be

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sharply enjoined that they must submit authentic proof to which church they belong within a previously appointed time, failing in which they should be proceeded against according to the letter of the decree. We, of course, leave this to the gracious disposition of Your Highness, I remain,

your Electoral Highness

Heidelberg — most humble, loyal and obedient servant

May 4, 1708 — Schumm

THE KLINGS EXCOMMUNICATED

The annex mentioned in Schumm's letter is a certificate from the presbytery of the Reformed church in Schriesheim that Kling and his wife had been excommunicated. The John Philip Mack whose signature is included among the elders is not Alexander Mack's father, but rather another Schriesheim resident having the name.

Annex A

Mr. John Valentine Kling, along with his wife, as well as John Jacob Hoffsteiter, has stayed away from holy communion, after the former became attached to the so called Pietists. The first two have not, or only seldom, appeared to hear God's Word for over a year's time, and have separated themselves from our church. The latter, however, has for some time been making his appearance again to hear God's Word. The first two will, therefore, no longer be recognized or considered as members of our church, inasmuch as they were admonished often enough by us at the regular visits to their home, unless they begin to present themselves among us with earnest repentance. This is hereby attested upon request.

	Louis Philip Agricola, Sr.	Pastor
	John Stephen Holtzel,	elder
	John Philip Mack,	elder
	John Bockel,	elder
Schriesheim	John Peter Krebs,	almoner
	John Philip Artlepp,	elder
December 8, 1707	John Valentine Hoffman,	elder

SCHRIESHEIM PIETISTS FINED

The Palatine councilors responded to Schumm's letter by approving the fine, but directed that it be sent to the government rather than be used for a Catholic church in Schriesheim, as had been suggested.

This is the reply to the last report made to us on the fourth of this month by the superior bailiwick of Heidel-

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berg concerning the former Pietists who gathered again and were thereupon arrested. The above, for their part are again instructed that they should fine such Pietists one hundred Reichstaler and send this to the government. They should at the same time threaten the Pietists that the latter must betake themselves to one of the three churches tolerated in the Roman Empire within four weeks, consequently desist from this sect, and bring authentic proof that this is the case. If they do not comply with this, they shall be proceeded against much more severly, and will no longer be tolerated in this territory.

Heidelberg, May 10 1708. (Palatine councilors)

REFORMED CONSISTORY INTERVENES

The imprisoned Pietists appealed to the Reformed church authorities in Heidelberg, stressing their loyalty to the Reformed faith, and asked for a hearing. Upon receipt of the appeal, the Reformed consistory interceded on their behalf with the Palatine government.

Extract from the Reformed consistory minutes, dated May 25, 1708
(Present) Rev. Heyles, Rev. Dr. Mieg, Rev. Creutz,
Rev. Dr. Kirchmeier, Rev. Pastoir. Rev. Dr. (illegible)

Resolution: These people as far as is known, are not to be considered as belonging to the so-called Pietists, who are swarming around and setting themselves against all spiritual and civil regulations. The letter could never be aided by the consistory. Further, in the petition they still profess the Reformed faith, and one cannot reject anyone who offers to give an accounting of his faith. Therefore such request should be granted as far as it concerns the consistory. As they are still imprisoned, however, and cannot be present themselves, this petition should be sent to the praiseworthy government and the same should be respectfully requested that they might be so good as to order the officials to set these people at liberty immediately. It has not been proved that they belong to a sect which is forbidden in this territory, but rather they still profess themselves to the Reformed church. Even on the day of their arrest they attended a public worship service conducted by a Reformed preacher.
Vice president and council

by authority of the
Elector Palatine

SCHRIESHEIM PIETISTS APPEAL TO CONSISTORY

(Enclosure)
(To the Reformed Consistory)
Sirs, etc. Most Noble....Dread Sirs, etc.

We who have been imprisoned and arrested in Schriesheim for praising God, humbly report to the most worthy council that

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three weeks ago we were in the Reformed church at Gross-Sachsen, and then went home to Schriesheim. We sang a psalm, and during this we were arrested and have been imprisoned to this date without a hearing or being found guilty of anything. We have been sentenced to pay a fine of one hundred Reichstaler. All four of us were born and raised in the Reformed faith, and have up to the present not separated ourselves from the true members of the said church. We have rather striven with them to penetrate deeper into the fellowships of the saints. Moreover, we know that we have not acted contrary to the Holy Scriptures or the Reformed Church or any Christian regulation by singing, for which we were siezed.

We therefore humbly appeal to the praiseworthy council, to whom belongs in our opinion the examination of this matter, to question us on our faith. We are ready to give an accounting of our faith, reporting in greater detail than could be done with others. We will gladly submit ourselves to this high, authoritive trial in order that the gracious council will then, we hope, hava a more favorable opinion of us. We remain with trust in the most gracious and speedy granting of our request. To the most worthy council, your honorable lords humble servants,

John Valentine Kling,

Esbert Bender from Herborn,

Stephen Stutzenegger
from Altstatten in Switzerland

Heidelberg

May 24, 1708

Martin Lucas,
citizen of Heidelberg

SCHRIESHEIM PIETISTS RELEASED

The Palatine Councilors ordered the release of four, and arranged for a hearing, in a letter to Councilor Becker.

To Councilor Becker:

John Valentine Kling, Esbert Bender from Herborn, Stephen Stutzenegger from Alstatten, Switzerland, and Martin Lucas, citizen of Heidelberg, have made themselves suspect of Pietism that they were imprisoned by the superior bailiwick of Heidelberg on that account. Now, however, upon the intercession of the Reformed consistory, they have been released although the pronounced punishment is kept in abeyance. The said persons are to give an accounting for the reason mentioned above as need required before the above mentioned consistory, each one being heard separately. The consistory is to make a decision about them.

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Councilor Becker is hereby commissioned to summon the above mentioned and to examine them with the aid of a local dean, Dr. Bockreisz, calling in also the older, Professor Father Zinck as well as two persons who are to be appointed by the Reformed consistory using their own means. They are to see whether and which of the churches tolerated in the Roman Empire the said persons profess. The findings are to be sent immediately to the electoral government along with the minutes kept and the report of the commission which is to be attached and attested as well as their decision.

(Palatine councilors)

MARTIN LUCAS TO CHRISTIAN LIEBE

Before their release, the prisoners attempted to send letters to their families and friends from their place of imprisonment in the tower of Heidelberg gate on the south side of Shriesheim. However, the fellow prisoner being released to whom they entrusted their messages turned these over to the local official, who then forwarded them to the Palatine government. These letters were later to be used against them during the hearings.

May the Love of Jesus increase in us all. Amen

Written from the prison tower in the bailiwick of Shriesheim.

My Dear Brother Christian Liebe:

The great Jehovah has considered me and my dear brethern worthy enough to be led into this imprisonment on April 29, we are to be kept here until our patron orders that this bond be broken. I rejoice along with my dear brethern about the light of grace of the dearest Holy Spirit of God. The great God has performed a great miracle which happened in the morning (?), May the Shepherd of our souls be praised and glorified for ever and ever. Amen

I send greetings to my dear wife and to my dear sister Liz. I send you greetings as well as all of our dear brethern in Eppstein and in Frankenthal, and to all dear sisters who love Jesus. My dear wife, I ask you once again to greet your dear mother for her sake. I also send greetings to the dear brother Trumpfft, along with his dear wife and son. I commend you to the protection of the Most High.

Done at Schriesheim
May 27, 1708

(Martin Lucas, your dear
brother to the death.

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STEPHEN STUTZENEGGER TO CHRISTIAN LIEBE

May 27, 1708

May the King of Salem be your salvation, and God's grace and faithfulnes grow in each of you. Amen.

Dear Brother Christian Liebe:

I cannot let this good opportunity pass without visiting you (by writing) several lines and telling you something of our situation. I am lying imprisoned in Babel for as long as the Lord wills. We leave the rest in the hands of God, the intercessor and breaker of all bonds. He is just as much with us here in the tower as if we were in church. We hope to learn from the strangled Lamb how to follow and how to walk in the footsteps of Him who Himself endured cross and affliction, and to learn to be faithful in all trials. The Lord goes before us, and will lead and guide us to all eternal truth. Amen.

The dear brother from Mannheim, Nagele, has visited us, and stayed with us one night, as well as the two dear brethern, Dibere (Dupel ?) and Muller. Therefore may the Lord be praised and blessed for His great love and faithfullness which He shows to his children. Concerning myself and my fellow prisoners, we are still, thank God, faithful to our calling. The dear brother Hochman has written a dear letter to us and has sent his most friendly greetings to all of us. He also wrote that he was likewise faithful in his calling. He said that the best policy was to remain composed in the Lord through all trials.

We send our warmest greetings to all of the brethern and sisters, and to all those who want to travel to the holy mountain of Zion. We four brethern -- that is (Esbert) Bender, the brother-in-law of Deiber (?), (Martin) Lucas, John Valentine Kling, and Stephen Stutzenegger -- send our warmest greetings to you Christian Liebe, and to all those in Eppstein and Frankenthal. Wherewith I remain, I and my fellow prisoners, your faithful and humble brother. I close, greet, and kiss you once again, I stephen Stutzenegger, from the prison in the tower of Schriesheim.

The dear brother Nicholas has also visited us in our tower. He sends his greetings to you and all good friends. Amen.

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LETTERS CONFISCATED

When the three so-called Pietists in prison learned that the shoemaker Winckler was to be released, they wrote the enclosed letter (s), and gave it to the latter to deliver to Christian Liebe in Eppstein. When he, however, notified me about it, I took the letter from him, and I am hereby forwarding it to the praiseworthy superior bailiwick. From this can be seen, among other things, the communication among the Pietists, and that they by no means intend to desist therefrom.

Schriesheim, June 6, 1708 John Himberger, court clerk,

THE PIETIST'S HEARINGS

Kling, Lucas, Stutzenegger and Bender were questioned by a board composed of a Palatine councilor and Reformed and Catholic clergy. Kling explained the reason for his falling out with the Reformed pastor of Schriesheim. They were made to divulge the names of like-minded friends, many of whom lived around Frankenthal on the other side of the Rhine river.

FOUR PIETIST'S QUESTIONED BY OFFICIALS

Minutes, June 8, 1708
Present:
Hon. Councilor Becker, Hon. Consistory Councilor Dr. Meig
Hon. Dean Dr. Bockreisz, Hon. Consistory Councilor Dr. Kirchmeier
Hon. Prof. Father Zinck, Society of Jesus

In response to the government decree issued on the twenty-sixth of last month to Elector Palatine Councilor Becker, the following persons accused of Pietism were examined about this and the character and principles of their conventicles and newly begun sect. The record was taken as follows:

(John Valentine Kling)

QUESTION: 1) INTO WHAT CHURCH WAS HE BORN ?

a. Into the Reformed Church.

2) TO WHAT CHURCH DID HIS PARENTS BELONG ?

a. Also the Reformed Church.

3) WHETHER HE HAD ATTENDED THE REFORMED CHURCH PREVIOUSLY ?

a. Church at Gross-Sachsen.

4) WHETHER HE IS STILL FAITHFULLY REFORMED ?

a. Yes.

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DETAILED INTERROGATION

QUESTION 1) ON WHAT DOES HE BASE HIS FAITH ?

On the merits of Christ.

2) FROM WHERE DID HE LEARN HIS FAITH ?

From the Word of God.

3) WHETHER HE ACCEPTS THE HEIDELBERG CATECHISM ?

Yes; it is taken from God's Word.

4) WHETHER HE HAS ANY SCRUPLES ABOUT ATTENDING THE REFORMED CHURCH ?

No.

5) WHY THEN DID HE PREFER TO GO TO CHURCH IN GROSS-SACHSEN RATHER THAN IN SCHRIESHEIM ?

Because the pastor at Leutershausen evidences greater love for him.

6) WHETHER HE WOULD HESITATE TO ATTEND HOLY COMMUNION WITH THE REFORMED, BE IT AT SCHRIESHEIM OR AT LEUTERSHAUSEN ?

If he had the inclination thereto in his soul, he should have no scruples against it.

7) WHAT GROUNDS DOES HE HAVE AGAINST THE PASTOR IN SCHRIESHEIM TO LISTEN TO THE PASTOR IN LEUTERSHAUSEN, AND NOT TO HIM ?

He was (formerly an elder and had spoken zealously against the vices, but the pastor cut him short gruffly and defamed him. However he reconciled himself with the pastor and attended holy communion. Later, the pastor had all the church elders called together and sought to obtain all sorts of testimonies against his son-in-law Alexander Mack, even from women, maidservants, and others. He demanded from him that he should sign a drafted testimony against Mack along with others, but he refused to do this, the pastor burst out against him and called him a scoundrel. Upon this the town council of Schriesheim, of which he had been a member up to that day, asked him to resign and did not want to admit him to their sessions any more. This then caused him not to listen to the pastor's sermons any longer and to avoid the church at Schriesheim, which he has done until now.

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8) WHAT, THEN, WERE THEY DOING WHEN THEY WERE ARRESTED ?

They had come from church in Gross-Sachsen and went with the pastor to his home in Leutershausen. They stayed there for a while and towards evening went to Schriesheim together. They went to his (Kling's) house and had supper together. After the meal they prayed and sang; just as they had begun another hymn, the court clerk came with four soldiers and a sergeant-major, asked them what they were doing together, and told them that they were arrested, which they immediately carried out.

9) WHETHER HE THOUGHT HIS COMRADES WERE OF HIS FAITH ?

He only knows that they are reformed just as he is. During their meetings they spoke only about the lives of Christians, and exhorted one another to live the good life and shun evil ways.

(Marin Lucas)

1) WHERE WAS HE BORN ?

Bayonne, France.

2) OF WHAT FAITH WERE HIS PARENTS ?

Catholic parents.

3) HOW OLD IS HE ?

Fifty-seven years old.

4) WHAT IS HIS FAITH ?

Reformed.

5) HOW LONG HAS HE BELONGED TO THE REFORMED FAITH ?

Thirty-two years.

6) WHERE DID HE JOIN SAME ?

At Bern in Switzerland.

7) WHERE DOES HE LIVE ?

He has been a buttonmaker in Heidelberg for twenty-seven years.

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DETAILED INTERROGATION

1) ON WHAT DOES HE BASE HIS FAITH ?

On the teachings of Christ, namely the Holy Scriptures Old and New Testaments.

2) WHAT IS HIS OPINION OF THE HEIDELBERG CATACHISM ?

He has read it and wishes that he could live up to it in all points.

3) WHICH ARE THE ONES THAT SEEM HARD FOR HIM TO KEEP ?

In article one, that he should belong to Christ with body and soul, and article seventy-six, that he should truly be united with Christ.

4) WHETHER HE ATTENDED THE REFORMED CHURCH ?

He went to church at Leutershausen several times.

5) WHY DID HE NOT GO TO CHURCH HERE INSTEAD OF LEUTERSHAUSEN ?

He prefers the pastor at Leutershausen and is edified by him.

6) WHETHER HE HAS ANY SCRUPLES AGAINST ATTENDING THE LOCAL CHURCH ?

If he feels inspired to do so, he has no scruples at all against it.

7) WHAT SORT OF INSPIRATION IS THAT ?

It is an inner impulse which means to him a calling.

8) WHETHER HE HAS NOT OCCASIONALLY HAD SUCH AN INSPIRATION TO ATTEND CHURCH HERE ?

He has not had such for some time.

9) WHETHER HE WOULD ALSO HESITATE TO TAKE HOLY COMMUNION ?

If he is ready for it, he would not hesitate.

10) WHETHER HE HAS ANY SCRUPLES AGAINST TAKING HOLY COMMUNION HERE IN HEIDELBERG ?

He has no other scruples than that he sees that there is no improvement on the part of many.

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11) WHETHER HE CONSIDERS THOSE OUTSIDE THE CITY, WHERE HE ATTENDS, TO BE GOOD ?

He understands that because the congregation out there is not so large, the pastor can pay more attention about whom he admits to holy communion to see if they are worthy of it.

12) WHETHER ONE CANNOT WORTHILY TAKE HOLY COMMUNION IF THERE ARE OTHERS PRESENT THAT ARE NOT WORTHY OF IT.?

As long as they are not repentant he cannot receive it with them.

13) WHETHER HE DID NOT CONSIDER TO BE GOOD THE THINGS WHICH THE LOCAL HONORABLE CLERGY TEACH ?

Basically he thinks everything is good.

14) WHETHER, THEN, HE CRITICIZES THE WAY AND MANNER OF THE OUTWARD WORSHIP SERVICES ?

No, because he is still going to church, and has no other way to sing and to pray than as to the local Reformed.

15) WHETHER HE COULD HAVE ANY SCRUPLES AGAINST OBEYING IF HE WERE ORDERED TO ATTEND CHURCH ?

He has freedom of conscience and may seek to worship anywhere.

16) WHETHER THEY HAVE REGULAR MEETINGS ?

No, but whenever they come together as the occasion arises they exhort one another from the Scriptures and sing psalms.

17) WHETHER THEY ARRANGED THIS IN WRITING ?

No, but as mentioned before, only by occasion, when one comes to the other.

18) WHO ARE THOSE THAT COME TOGETHER NOW AND THEN ?

They are Esbert Bender, a settler here, Stephen Sturzenegger, a journeyman linen weaver (who lives) on the castle hill, also two Diehl brothers, both citizens and tailors here.

19) WHETHER THERE ARE ANY IN FRANKENTHAL WHO BELONG TO THE BROTHERHOOD ?

Yes, there used to be some, but he has been told they left.

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20) WHO WERE THOSE AND WHAT ARE THEIR NAMES ?

Schatz, a baker, also two brothers, who were sackmakers, and their father, whose names are not familiar; also Schatz's brother-in-law, and several others, whose names he does not know.

21) WHETHER THERE ARE ANY IN EPPSTEIN THAT BELONG TO HIS BROTHERHOOD ?

There is one named Trumpff(t); another is Christian Liebe as far as he was told, the latter has supposedly left -- and another, whose name is Wust, if he remembers rightly. He was further told of one, whose name is Mathew (Matheisz) but is commonly called Theiz. They also heard of the Hangman of Frankenthal, but he has heard that he has turned away again.

22) WHO THEN WERE THE SISTERS WHO HAVE BEEN SENT GREETINGS ?

The sackmakers unmarried sister and the wife of Schatz.

23) WHY DID THESE FROM FRANKENTHAL AND EPPSTEIN MENTIONED ABOVE LEAVE ?

He has heard that they had been imprisoned because of their private devotions; afterwards they left.

24) WHY DO THEY CALL ONE ANOTHER "BROTHER" AND "SISTER" ?

Because it says in the Bible that the Christians should call one another by this, as did the Apostles.

25) WHETHER HE CONSIDERS ALL OTHER REFORMED HIS BRETHERN AND SISTERS ?

Only those who live according to the commandments of Christ.

(Stephen Stutzenegger)

1) WHERE WAS HE BORN ?

Four hours from St. Gallen in the Upper Rhine Valley in Switzerland.

2) OF WHAT FAITH WERE HIS PARENTS ?

He was born of Reformed Parents.

3) HOW OLD IS HE ?

Thirty-one years old.

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4) WHERE DOES HE LIVE ACTUALLY ?

On the hill with the linen weaver, where he is a journeyman.

5) WHAT IS HIS MATRIMONIAL STATE ?

Still married.

6) WHAT IS HIS FAITH ?

Reformed.

7) HOW LONG HAS HE BEEN HERE ?

For ten years here at at Neuburg monastery.

DETAILED INTERROGATION

19) WHO ARE THE PERSONS WHO HAD BEEN IN THE FELLOWSHIP WITH THEM TO THE PRESENT, WND WHOM HE CALLED BRETHERN ?

One is named Christian Liebe from Eppstein; one named Peter from Frankenthal or Eppstein; one named Clemens (Heruse), a shoemaker with wife and five children in Mannheim, but as far as he knew, was to have moved across the Rhine River, because the mayor there would not tolerate the common people. Also two bakers from across the Rhine, whose names he does not know; also two local tailors, who are brothers; and the four being questioned; as well as John Adam Haller, former clerk of the Imperial Chamber, who had recently held school for children here illegally and therefore was examined by the city council; Abraham a shepherd, it seems to him, from Frankenthal or Eppstein, also one named Mathew from Eppstein, a vinter, as far as he knows; also the wigmaker John Martin) Reinhard, here at Heidelberg, also one named Nagle, to his knowledge a former dealer in flour residing in Mannheim; also one named Muller, and another named Dupel (Dibere ?) who, however, only visited him and his brethern in prison in passing through.

20) WHERE THE LETTERS HAD GOTTEN TO, WHICH HE ALLEGED IN HIS LETTER TO HAVE RECEIVED FROM HOCHMAN, AND WHO HAS THE SAME NOW ?

The letter was taken to the brethern from place to place to another, and he does not know where it is now.

21) WHAT DIES HE UNDERSTAND BY THE TERM OFFICE WHICH IS SET OFF THEREIN ?

He considers his imprisonment the office, which is laid upon him now. In several places imprisonment are thus called.

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22) WHAT DOES HE UNDERSTAND BY THE WORD BABEL IN HIS LETTERS ?

He calls everything that is godless Babel, and he has called this place of his imprisonment Babel because Hochmann had called it thus in his letters.

(Esbert Bender)

1) WHERE IS HIS HOME ?

At Herborn in the Dillenburg area.

2) OF WHAT FAITH WERE HIS PARENTS ?

Both were Reformed.

3) HOW OLD IS HE ?

About forty years of age.

4) OF WHAT TRADE ?

He prepares wool for the stocking weavers here in Heidelberg.

5) HOW LONG HAS HE BEEN HERE ?

Over two years here in Heidelberg; before that he lived in Frankfurt.

6) OF WHAT FAITH IS HE REALLY ?

Reformed faith.

12) WHY DID HE RECENTLY GO TO LEUTERSHAUSEN ?

In order to have edification for his salvation from the sermon.

13) WHAT WAS HE DOING WHEN HE WAS ARRESTED TOGETHER WITH HIS COMRADES ?

The same as above.

14) HOW DID HE BECOME ACQUAINTED WITH THESE PEOPLE ?

Because he wanted to avoid wicked company and turn to a good one, and because he had never heard or seen anything evil about them.

15) WHETHER HE HAS ALSO SEPARATED HIMSELF FROM THE REFORMED CHURCH ?

Never, he does not have in mind to do so either.

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16) WHETHER HE WOULD ATTEND THE HOLY GHOST CHURCH IF THE HONORABLE CLERGY ORDERED HIM TO AVOID SUCH MEETINGS ?

He hopes that it will not be forbidden for him to praise God either in one place or another, because God said, "Where two or three are gathered in my name, I am in the midst of them" (Matthew 18:20)

17) WHETHER THERE ARE NOT MORE WHO GATHER TOGETHER WITH HIM IN THE SAME INSTANCE ?

There are two local tailors, the Diehl's; the wife of the buttonmaker, Martin Lucas; as for the Eppstein or Frankenthal group, he knows none of them.

18) WHERE DID THEY MEET THE LAST TIME ?

In the house of the buttonmaker, Martin Lucas.

19) WHAT DO THEY DO WHEN THEY GATHER IN SUCH GROUPS ?

They fall on their knees, pray, and then sing from Halle hymnal (John A. Freylinghausen, Geistreiches Gesangbuch).

20) HOW LONG HAS HE BEEN ACQUAINTED WITH THESE PEOPLE AND HOW OFTEN HAS HE MET WITH THEM ?

He has not been acquainted with them long and has joined them because of their good lives.

RESOLUTION:

In order to put an end to these sects or conventicles, the Catholic as well as the Reformed theologians will present their deliberations upon the minutes in writing, so that they may be turned into the praiseworthy government.

FURTHER HEARINGS:

Imprisonment did not stifle the striving of the Palatine Pietists for a purified church. Almost exactly one year after the previous arrest some of the same members of the group were siezed at the home of Martin Lucas in Heidelberg. The outcome of this experience was to be more severe, however,

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HEIDELBERG PIETIST'S QUESTIONED

Heidelberg records
Tuesday April 30, 1709
Present: Councilor and Police Commissioner Becker, Syndic and Mayor Arnold, (recorded by) John George Schell, city clerk.

The following was proposed by Councilor and Police Commissioner Becker: A most gracious and strict Electoral Palatine decree has been repeatedly issued and communicated, respectively, for due observance by virtue of which the stated Degree of punishment concerning Pietism (which has infiltrated these Electoral Palatine territories) was to take effect. This movement, which is becoming the fashion, is very much to the disadvantage of public life. Especially as it is contrary to the religious peace treaty, it is to be completely eradicated.

Notwithstanding, such a pack was again apprehended last Sunday in the home of the citizen and buttonmaker, of the city, Martin Lucas. In order to comply humbly with Your Excellency, the Elector Palatine's intention, the Lord Councilor was induced to have them arrested immediately and interrogated to see how far they had become addicted to this punishable movement. Therefore they were examined one by one and a record was made of their statements and testimonies consequently, he wishes to solicit the decision of Your Excellency, Our Most Gracious Lord, the Elector Palatine, or at least that the honorable council. For this reason the examination was carried out according to the following:

(John Henry Rosenbach, a Lutheran separatist, was examined in the first session).

(Nicholas Diehl)
continuation of protocol of May 2, 1709
Present were:
Councilor and Police Commissioner Becker, Syndic and Mayor Arnold, (written by) John George Schell, city clerk, Mr. John Peter Kling, Councilor.

The examination of the imprisoned persons accused of suspected Pietism was continued.

GENERAL INTERROGATION

QUESTION: 1) WHAT IS THE DEFENDANT'S NAME ?

Nicholas Diehl.

2) HOW OLD IS HE ?

Not sure whether he is thirty-six or thirty-seven years old.

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3) WHO WAS HIS FATHER ?

George Bernard Diehl, local citizen and tailor.

4) WHETHER HE IS MARRIED ?, IF SO, HOW MANY CHILDREN DOES HE HAVE ?

He is married and has four children. The oldest is thirteen years old, but does not have any faith yet.

4a) WHY DOES THIS CHILD NOT HAVE ANY FAITH YET, ALTHOUGH HE IS ALREADY THIRTEEN YEARS OLD ?

Because he does not yet understand the Bible.

4b) CAN THE CHILD BE SAVED, WHO IS INCAPABLE OF UNDERSTANDING ANY DOCTRINE ?

Yes, certainly such a child can be saved.

4c) THROUGH WHAT MEANS, DOES HE THINK, CAN SUCH A CHILD BE SAVED ?

If such children have parents who are striving after the teachings of God; but even if the parents are godless, such a child can still be saved through the Grace of God.

4d) IF A MAN HAD A CHILD THAT IS NOT BAPTIZED WHICH GROWS TO TEN, TWELVE, OR OLDER, CAN IT BE SAVED ?

Yes, certainly, if it otherwise does not lead a sinful life.

4e) WHETHER A MINOR, WHO WAS NOT BAPTIZED, IS FREE FROM ORIGINAL SIN ?

Yes, all are freed through the suffering and death of Christ; infant baptism is not necessary, because Christ the Lord has called the children to Him, Mark 10 and Luke 18, and said, "Let the children come to me .. . for to such belongs the kingdom of God" Mark 10:14.

5) WHAT IS HIS TRADE ?

Has been a master tailor here for ten or eleven years.

6) WHAT IS HIS FAITH ?

He professes nothing else but being a Christian and knows nothing of the three churches tolerated in the empire.

7) DOES HE HAVE PROPERTY HERE ?

Yes, a house.

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DETAILED INTERROGATION

1) DOES HE KNOW HOW MANY CHURCHES ARE TOLERATED IN THE HOLY ROMAN EMPIRE ?

According to outward things, Catholics, Lutherans and Reformed are tolerated.

2) OF WHAT FAITH WAS HE PREVIOUSLY, AND WHY HAS HE NOT REMAINED IN IT ?

Reformed; he has not remained in it because he has found that most of them did not live according to the teachings of Jesus. Paul says in the fifth chapter of First Corinthians, "Drive out the wicked person from among you"(verse 13), and also in Second Corinthians, "come out from them" and "Do not be mismated with unbelievers" (6: 17 and 14), because most of the Reformed are wicked he and his comrades went out from them.

3) DOES HE TAKE HOLY COMMUNION AND DOES HE ATTEND CHURCH ?

No.

4) WHY DOES HE NOT TAKE COMMUNION AND ATTEND CHURCH ?

Because he loathes the doctrine and way of living of the Reformed, and does not want to share in the others sins; God punishes the entire congregation if there is one sinner among them, as is taught by the Heidelberg Catechism. He refers to the example of Joshua, chapters six and seven.

5) WHETHER HE BELIEVES THAT HE COULD BE SAVED IN ONE OR THE OTHER OF THE CHURCHES TOLERATED IN THE HOLY ROMAN EMPIRE ?

No, he does not believe that, because most of their members lead wicked lives, and God punishes the others with them for their sins.

6) WHAT KIND OF BOOKS DOES HE HAVE, FROM WHICH HE TAKES THE BASES OF HIS DOCTRINE ?

The Bible, because such is the work of God.

6a. HOW DOES HE KNOW THE BIBLE IS THE WORD OF GOD ?

Because he has tested it inwardly in his soul as well as outwardly.

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(John Diehl and Martin Lucas)

(The second defendant (Nicholas Diehl) was asked whether the rest of his comrades professed all that to which he had now testified, and do not recognize any further or different doctrine. He answered, Yes, that they have previously been Reformed, agree with him in all points. Therefore in order to avoid prolixity, they shall be included in the further interrogation. They have also professed and testified as follows, after answering the general questions.)

7) HOW LONG HAS IT BEEN SINCE THE DEFENDANTS HAVE BEEN TO CHURCH ?

Second Defendant: It must have been two or three years last easter.

Third Defendant: John George Diehl, born here, married, two children (one is a daughter) remarried, about forty-six years old, tailor by trade, owns a house, Answers he has not been to church for four or five years.

Fourth Defendant: Martin Lucas, born in Bayonne, France, of Catholic parents, later turned Reformed in Bern, Switzerland, at present local buttonmaker and citizen, fifty-eight years old, married, two children, also one house here, Answers he has not been to the Reformed church for about four years.

8) WHY DOES HE NOT GO TO CHURCH, BUT ONLY TO THOSE COMMON MEETINGS AND PRIVATE HOMES ?

Second Defendant: The Apostle Paul says in First Corinthians, "A man and a woman can raise a holy hand anywhere".

Third Defendant: Because there is no command in the Bible to attend church, as God says that the heaven is His throne and the earth His footstool, He wants to erect His temple in man and not in a house made by mans hands.

Fourth Defendant: He agrees in all points with the third.

9) WHAT DO THEY DO DURING THESE MEETINGS IN THE HOMES ?

Second, Third and Fourth Defendants unanimously:

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When they come together they sing two or three hymns, as God moves them; then they open the Bible and whatever they find they read and explain it according to the understanding given to them by God, for the edification of their brethern. After they read, they fall on their knees, raise their hands to God and pray for the authorities, that God might move them to punish evil and protect the good; then they praise God that He has created them for this purpose.

9a. IS NOT GOD PRAISED ALSO IN THE CHURCH INTO WHICH THEY WERE BORN ?

All three defendants answered in the negative, because the churches did not have the grace of God and have barred them from it.

9b. WHETHER THEY THEN BELIEVE THAT THEY HAVE THE GRACE OF GOD NOW ?

Yes, the believe that.

9c. WHAT GIVES THEM PROOF OF THIS BELIEF ?

Because they keep away from sin and the light has begun to shine in them, just as with all people who accept this. The door of Grace is open, for them, as God says, "come to me, all who labor and are heavy laden, and I will give you rest". (Matthew 11:28)

9d. WHETHER A SINNER DOES NOT LIVE IN THE GRACE OF GOD IN THIS WAY ALSO ?

Yes, if he repents, and does not sin any more, for the Lord does not hear sinners.

9e. WHAT, THEN, DO THEY BELIEVE TO BE THE GRACE OF GOD ?

The remission of sins.

9f. WHETHER GOD DOES NOT ALSO FORGIVE THE SINS IN THE CATHOLIC, REFORMED AND LUTHERAN CHURCHES ?

Yes, if they repent, for God is no respecter of persons.

9g. WHETHER A JEW, TURK, OR HEATHEN WILL BE SAVED EVEN IF HE REMAINS IN HIS RELIGION AND REPENTS THEREIN ?

Yes, if they but recognize Christ and repent.

9h. WHETHER A JEW, TURK, OR HEATHEN WILL BE SAVED EVEN IF HE IS NOT BAPTIZED ?

Yes, without the natural water, certainly; if he is only -

baptized by fire of the Holy Spirit, he can indeed be saved, and all the people can attain this. John the Baptist had, indeed baptized with water (Matthew 3) but aimed at repentance.

9j. WHETHER THEY BELIEVE THAT THEY HAVE MORE GRACE IN THEIR PIETISM THAT THEY HAD IN THEIR REFORMED FAITH ?

Yes, because they have separated themselves from sins and are increasing in grace daily by avoiding sin.

9k. WHAT HAD BEEN THE MOTIVATION FOR THE DEFENDANTS TO BECOME PIETISTS ?

Because they had lived in sin before.

9l. WHAT IS A PIETIST ACCORDING TO THE DEFENDANTS OPINION ?

A devout Christian, who leads a pious life in Christ and God.

9m. WHETHER THE CATHOLICS, REFORMED, AND LUTHERANS ARE NOT ALSO LEADING PIOUS LIVES ?

Very few of them lead pious lives because they do not follow Christ's teachings.

9n. WHETHER THEY THEMSELVES DO WHAT CHRIST TEACHES ?

They are striving to do so in whatever they are still failing in.

9o. WHETHER THEY ARE STILL LACKING IN SOME OF THE GOOD WORKS THAT ARE PROPER FOR A CHRISTIAN ?

Yes, in many.

9p. WHAT IS IT, IN WHICH THEY ARE LACKING ?

They often sin unintentionally and do not obey Christ's commandment, who has said, "Sell all that you have.... and follow me". (Luke 18:22)

9q. WHETHER THEY KNOW ANYONE AMONG THE CATHOLICS, REFORMED, OR LUTHERANS WHO IS STRIVING AFTER THE SAME THINGS ?

They do not know anyone from among the Catholics who would want to join their fellowship and yield himself to perfection, but there are some among the Reformed and the Lutherans who wished to follow their doctrine.

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A discrepancy in pagination of this volume, reflects:

1) page numbers 132 thru 137 were omitted in application of continious sequence.
2) page numbers 253 thru 262 were omitted in application of continious sequence.

Explanation:

The compiler is a diabetic suffering the loss of vision which resulted in these errors, and having experienced a stroke, decided to complete the writings "as is", and publish as opposed to a correction with all that was necessary. No computerized equipment has been used in this work.

the compiler

spare

9r. WHO ARE THE ONES AMONG THE REFORMED AND THE LUTHERANS THAT HAVE JOINED THEIR FELLOWSHIP OR WISHED TO DO SO ?

They know none among the Lutherans except (John) Henry Rosenbach, local journeyman spurmaker; from among the Reformed, however, there are besides the three of them, his, (the defendant's wife) Anna Margaret; Esbert Bender, who is staying with him; Stephen Stutzenegger, a journeyman linen weaver living in castle hill; a student named (John) Adam Haller; Christine Schmid, daughter of the late needlemaker, John Schmid; also a widow who is staying with a cabinetmaker on Mittelbad Lane, and who earns her living by linen-printing and has three children; Mr. Pastoir's wife who lives at the apothecary's home, but has never come to the meetings; Mr. John Philip Ehrwald's eldest daughter Rosina.Other than these they know of no one in the city, and outside the city only John Valentine Kling at Schriesheim. They do wish, however, that all people would accept their doctrine; they would regret it, if one soul were lost.

10) HOW OFTEN DO THEY MEET ?

They do not have appointed days, but come together on Sundays, holidays, or workdays, as God moves them. They enjoy free exercise of religion in Marienborn, four hours distant from Hanau, and in the county of Wittgenstein. Often forty, fifty, or sixty of them meet at one time. So, for instance, the shoemaker Eichhorn from here moved there already two years ago, also many from Frankenthal, Epp-Stein, and other places in the Palatinate; also some from Mannheim, and the above named places in the Electoral Palatine migrated to the island (sic) of Pennsylvania six weeks ago, expecting to find free exercise of religion as in Holland and England.

11) WHETHER THEY PREACH DURING THEIR MEETINGS ?

No, they explain the Bible to one another, according to their grace from God.

11a. WHO EXPLAINS IT TO THEM WHEN THEY DIFFER IN THEIR OPINIONS ?

When they differ, they pray to God until He grants them His grace, through which they remain in love and thus can agree.

11b. WHETHER THEY DO NOT THINK THAT A LEARNED CLERGYMAN COULD SOLVE THEIR DOUBTS BETTER THAN THEY COULD AMONG THEMSELVES, SINCE THEY ARE ONLY CRAFTSMEN WHO HAVE NO TIME TO DEVOTE TO THIS AS DO THE CLERGYMEN ?

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No, the clergymen cannot explain it better to them than they do themselves, because the first teachers were also common people like fishermen and rug weavers. (I Corinthians).

11c. WHETHER THE DEFENDANTS ARE OF THE OPINION THAT GOD GIVES THE PRESENT CRAFTSMEN TODAY THE SAME GRACE AS HE DID THE APOSTLES ?

Yes, the door of grace is open for all people, and God is still the same God, which He was from eternity, who can give them grace as He did to the twelve Apostles.

11d. WHETHER THE DEFENDANTS KNOW ANY CRAFTSMEN WHO HAVE THE GRACE OF EXPLAINING THE SCRIPTURES AS DID THE APOSTLES ?

Yes, the son-in-law of Kling at Schrieheim, Alexander Mack, who is now at Schwarzenau in Wittgenstein, and many in the Marienborn area, even a nobleman, by the name of Ernest Hochmann from Nurnberg.

11e. WHETHER THEY THEMSELVES HAVE RECEIVED THEIR DOCTRINE FROM SUCH PEOPLE ?

They have indeed heard their doctrine often, but do not yet have the grace from God to retain it.

12) WHETHER THEN THEY ARE OBLIGED TO KEEP OTHER POINTS OF DOCTRINE BESIDES THESE MEETINGS ?

Yes, for they love foremost God and their neighbors as themselves, even their enemies, and are obliged to feed them to eat and to drink.

13) WHETHER THEY HAVE COMMUNITY OF GOODS AMONG THEMSELVES ?

Yes, they are obliged to share with one another as long as they have anything.

14) WHETHER THE DEFENDANTS DO NOT KNOW THAT MEETINGS AND DOCTRINES WHICH ARE NOT OF THE THREE CHURCHES ARE PROHIBITED BY HIS EXCELLENCY, THE ELECTOR PALATINE, OUR MOST GRACIOUS LORD ?

Yes, the most gracious Lordship has the power to order and prohibit, but if they are not tolerated, then they are content to suffer according to their crime.

14a. BUT IF THE MOST GRACIOUS LORDSHIP CONFISCATED ALL THEIR BELONGINGS BECAUSE THEY HAVE NOT OBEYED HIS ORDERS, WOULD HE NOT BE RIGHT ?

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They will thank God if they have to suffer something for Christ's sake, even if it be death, because they cannot bind themselves to any authority in matters of conscience.

15) WHETHER THE DEFENDANTS HAVE BEEN PUNISHED FOR SUCH DOCTRINE HERE OR ELSEWHERE ?

The buttonmaker, Lucas, for his part, knows only that he was imprisoned here twice, and at Schriesheim and Mannheim once each, because of this, and that he performed hard labor at Mannheim without complaint. The two Diehls, however, had been imprisoned here once for four days.

15a. WHY DID THEY NOT DESIST, THEN, FROM SUCH MEETINGS AND NEW DOCTRINE AS THEY HAD BEEN PUNISHED ?

Because primarily they owe obedience to God in matters of conscience, and to the worldly authorities in matters of police regulations. This is no new doctrine either, but rather Christ's, for which they are ready to sacrafice everything they have, their bodies and their lives, for they are only dust and ashes.

Written by

John George Schell

notary public and city clerk

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GOVERNMENT ORDERS COMPLIANCE

The government responded to the submitted report of the hearing by ordering that the prisoners must join one of the three recognized churches under severe penalties from non-compliance. The next document in the file is a reminder from Becker that the sentence had not been carried out, even though the prisoners had not accomodated themselves to affiliating with one of the three churches. The edict was then issued ordering that the Pietists be sent to Brabant , a duchy in the Netherlands, now located half in northern Belgium, half in southern Netherlands.

Martin Lucas wife was also expelled, his house sold, and the children placed under the protecion of guardians. It was thiskind of harsh suppression which resulted in the exodus of the Palatine Pietists to other sections of Germany.

To Councilor Becker,

In response to the minutes taken last April 30 by Electoral Councilor Becker about the Pietists held in arrest here, the latter is herewith instructed to remind them emphatically that they must profess themselves immeditely to one of the three churches tolerated in the Holy Roman Empire. They must promise to produce each month authentic certificates of this from their pastors. If they will not submit to this, they are to be turned over to the local militia. The carrying out of this order is to be reported.

Heidelberg, May 13, 1709 (Palatine Councilors)

GOVERNMENT REMINDED BY BECKER

Most Praiseworthy Councilors:

In carrying out the commission placed upon me by the most praiseworthy councilors to draw up a protocol on Pietists apprehended here and to report it. I would like to remind the former that these sentenced Pietists are to be expelled with the Freudenberg regiment to Brabant as punishment. The house of the buttonmaker (Martin Lucas) who is among the group, is to be sold for a good profit (because his wife also follows the baptist doctrine) and the proceeds thus realized are to be employed for the children through appointed guardians. The wife is to be expelled. The edict concerning this case which was decided upon more than five weeks ago has neither come to me nor to the city council to date.

I therefore wanted to call attention to this in order to expedite matters.

Heidelberg, July 1, 1709 J. R. Becker

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GOVERNMENT ISSUES FINAL ORDER

To Councilor Becker.

In response to the reminder of the first of this month from Councilor and Police Commissioner Becker, the edict already decided upon is hereby enclosed. This concerns the said buttonmaker, who was sent away with the Freudenberg regiment along with others of his kind. This also concerns the sale of his house, and the appointing of some guardians for the children left behind, and the arrangements for the care of same . . . .

Heidelberg, July 3, 1709 (Palatine councilors)

GUARDIANS NEEDED FOR THE LUCAS CHILDREN

To the Heidelberg City Council,

It is necessary that the children of the buttonmaker, who has been expelled and and assigned to the Freudenberg regiment because of his Pietism, should be given guardians by the authorities. Therefore, the city council is to charge two suitable citizens with this, and to appoint the same in conformity with the prescribed governmental regulaltions. The council is to consider along with the guardians, whether under the circumstances, it would be more useful and profitable for the children to dispose of the house by means of public auction for as much as possible or whether it should be retained. The city council is to undertake the further steps necessary.

Heidelberg, July 6, 1709 (Palatine councilors)

GUARDIANS APPOINTED FOR THE LUCAS CHILDREN

Heidelberg city council minutes, July 11, 1709

Upon receiving the most gracious order from our most praiseworthy council, Valentine Muller, master tailor, and John George Unger, butcher, were accepted and sworn in as guardians for the two children of Martin Lucas, buttonmaker.

European Origins of the Brethern, p 79

It is stated that Mack and Hoffman were not in agreement on all issues, nevertheless, in 1708 the course taken by Alexander Mack and his wife and a few others led to much thought and consideration in the fullest conformity to "full obedience to Jesus Christ and the New Testament" in their expectations and requisites to provide cohesion and identity for the Brethern followers. In the late summer of 1708, invitations were extended to other Pietist's who shared the concept to which the first eight members subscribed. This, then resulted in the historic immersion baptism's in the Eder river, where Alexander Mack was baptized by one drawn by lot and Mack in turn baptized each of the others.

Count Henry Albert, Ruler of Wittgenstein, who had been sympathetic and supportive of Mack and the increasing growth of the Brethern ranks at Schwarzenau in Westphalia, where this activity was taking place, was now subjected to confrontation and objections for permitting such Pietists activities by his brother-in-law Count Charles Louis of Sayn-Wittgenstein.

During this time period Mack went to Marienborn which is a part of (Ysenburg-Budigen) area and it is recorded that he stayed with Jacob Bossert during his visitations with the Brethern there. On the 21st of August 1711, Mack baptized the daughter of Elizabeth Hoffman which followed another round of confrontations and Mack was requested to leave and forbidden to return under severe penalty. Mack did return on two known occasions for the purpose of baptizing, the last of which was in the year of 1712. Upon his interface with the authorities there, Mack agreed with a hand shake that he would not return to the Marienborn area. In the duration of these activities the congregation continued to grow and it is stated that, "powerful witnesses for the Lord" were among the group, all of whom later became ministers in the church. These individuals are identified as:

John	Kalkleser	John	Trout
Christian	Liebe	Henry	Holsopple
Abraham	Duboy	Stephen	Koch
John	Naas	George B.	Gansz
Peter	Becker	Michael	Eckerlin

The Brethern congregation of Marienborn migrated to Krefeld and Solingen along the lower Rhine in the year 1715 as this location was recognized as a refuge haven for the Mennonites. This group was headed up by Peter Becker.

On date February 1, 1717, six brethern from Solingen and their landlord were marched off under heavy guard to be imprisoned in Dusseldorf. Their crime - - being baptized by the Krefeld brethern. Nearly fifty years later the youngest member of the group, William Grahe, wrote down their experiences in Dusseldorf and in the fortress of Julich where they were sentenced to hard labor for life. This narrative was highly cherished in Pietist circles and often read in their circles as an example of loyalty of the faith.

European Origins of the Brethern,

One Max Goebel, the Reformed church official who wrote the story of the Solingen brethern as well as another source from two known copies provide the material covered by the outstanding work of Dr. Donald F. Durnbaugh on this subject. The names of the seven persons imprisoned for the truth for the sake of Jesus Christ are:

John	Lobach	Luther	Stetius
Jacob	Grahe	John	Carl
William	Grahe	John Frederich	Henckels
William	Knepper		

Christian Liebe who was currently residing in the Palitinate sojourned to Berne, Switzerland in 1714 to minister and comfort the oppressed, knowing this was forbidden by the authorities and their unrelenting effort to suppress the Anabaptists. The council arrested Liebe and sentenced him along with some other Anabaptist ministers to life imprisonment in the "galleys." Together with ninety other "criminals" they were confined in prison through the winter season, pending arrangements to transport them to a vessel flying the flag of Sicily. Following a severe ordeal of two years duration in which two of the five ministers died, Liebe was released due to the involvement for release arrangements conducted by the Mennonites, the Dutch government and Swiss nobility. Following this release, Liebe proceeded to Krefeld (being forwarned against returning to Switzerland) to be reunited and continue with his brethern.

In the year of 1719 Peter Becker and his group of approximately twenty families sailed for America, as a result of the logistical planning for the future by Alexander Mack, where upon landing at Philadelphia, some settled at Germantown and others settled in the outlying areas of the environs of the Port of Philadelphia.

Around the year 1720, the Schwarzenau Brethern under the leadership of Alexander Mack moved on to Surhuisterveen, Leeuwarden, Gronengin, Dokkum and environs in West Friesland of Holland. This constituted their home for the next nine years as some worked at their trades as artisans and others in cutting peat moss in the marshes being drained and built up as useful land. (the latter is the same procedure employed by the Mennonite followers of Menno Simon in his escape to Finland, as some remained in the Vatern and improved the land).

Finally in 1729, the Mack group of approximately thirty families left Rotterdam aboard the Ship "Allen" on the 7th of July arriving at Philadelphia on September 11th. It is stated that some Brethern may have been left behind in the area of the Rhine and Solingen who affiliated with the Mennonites.

CONRAD BEISSEL

During this early period in Europe, emerged a man whose name was Conrad Beissel (1690-1768), born in Eberbach on the Neckar river, whose interest in pietism caused him to identify with a group known as * The Community of True Inspiration", located in Heidelberg, from whom he subsequently disassociated himself. It is recorded that Beissel visited the Brethern Pietist's at their location in Schwarzenau, and in the course declared them, "entirely too sectarian for him", and departed.

In 1720, Beissel sailed for America, landing in Boston, came to Germantown to visit Peter Becker, who led the first Brethern contingent to America, who was a weaver by trade, which resulted in Beissel apprenticing as a weaver under Becker's tutelage. Thus it is presumed that in such close association, time was devoted to religious discussions. Beissel did not remain the full term of his training, but departed after one year where it is recorded that he "took up his abode in the wilderness of Muhl Bach Creek", and that Beissel and one ** Stantz built this abode".

* *"The Community of True Inspiration", was later to become known as the "Amana Community of Iowa".*

** *"Muhl Bach Creek, Beissel and "One Stantz" as referenced by the History of Lancaster County, p 210-211 (see Bibliography p 708-E)*

Another reference which is recorded as "One Stuntz" "A History of the German Baptists Brethern in Europe and America". p 134 (see Bibliography p 713-C)

The compiler feels quite possibly this may be the identity of: Johann Jacob Stentz, (elder brother of ancestor Henrich Stentz.

COUNT NICHOLAS LUDWIG von ZINZENDORF

A movement which provided sanctuary for the oppressed in this time period (which records the emergence of Pietism) was the Unitas Fratrum or Renewed Moravian Church. As termed (Renewed), the distinction is drawn between the Moravian Church of old, under the inspirational leadership of John Huss (ca 1373-1415) who martyr'd with his life, and body burned on the shores of Lake Konstanz in Switzerland. Jerome, his disciple, burned in Prague a year later. The latter entity, "Unitas Fratrum", was known in England as "The Church of the Brethern" and in Germany as "The Brudergemiene".

Count Zinzendorf, was born in Dresden on May 26, 1700, his father was a high official of the Saxon government (Saxon Electoral Court) and a friend of Phillip Jacob Spener (1635-1706), recognized as one of the most notable figures of the seventeenth century, in whose teachings pietism had its roots.

The Count's father died shortly after his son's birth, and his mother remarried, thus, the Count was brought up by his grandmother, (a pietist) Baroness Henrietta Catherine von Gersdorf. It is reported that in his youth, the Count showed a strong personal devotion to Jesus Christ. His early education was under Franke at Halle, later he studied Law in Wittenburg, following which he traveled through Holland and France making known some of his religious convictions to distinguished leaders of the day.

The Count married Erdmuth Dorothea, the sister of Count Henrich XXIX, von Reuss.

The Count occupied a post within the service of the Electoral State at Dresden and satisfied his pietist leanings in allowing religious refugee's to create a village for their habitat on the Berthelsdorf Estates under his jurisdiction outside of Dresden, which village was known as "Herrnhut". Many of these early people were Swiss Waldenses, who found refuge in the New Jerusalem of Moravia as they fled their homeland. One of the first groups offered such asylum at Herrnhut, were from Silesia, who were known as *Schwenkfelder's, who were under the leadership of Kasper von Schwenkfeld (1490-1561), whose people had been persecuted by both catholic's and lutheran's alike. This specific community of individuals were occupants at Herrnhut until 1734, when quietly and suddenly they all departed overnight, having plans to sail to America, with the assistance of England. Upon arrival in America, they settled as a community outside of Philadelphia, to the northwest of Towamencin Creek.

The German speaking Moravians joined by other religious enthusiasts continued to seek refuge at Herrnhut. Under the customary practices at that time, an organized village could create a secular entity of their own choosing, thus in 1727, Count Zinzendorf exercized his prerogative as Lord of the Estate to become the -

* *It is quite possible that some of these people from the ranks of the Schwenkfelder's, were Mennonites that traveled with Menno in his escape and dropped off enroute, where several generations were born, and whom migrated with this group.*

the compiler

recognized head of such religious order, resulting in the selection of elders, et., and the re-emergence of the Moravian Church under the Count's proprietary auspices and direction, which included his immediate assignment of missionaries to foreign lands.

The Count sent August Gottlieb Spangenburg (1704-1792) to establish a Moravian colony among the "Creeks" in Georgia in 1735, he dispatched Leonhard Dober (1706-1766) and David Nitchmann (1696-1772) as missionaries to the West Indies. He sent Christian David (1690-1751) on such assignment to Greenland. Other such activities were commenced in Surinam, Guiana, Egypt, and South Africa.

Count Zinzendorf envisioned a body of* Soldiers in Christ, a new monasticism, to be superintended without celibacy. Such plan provided that young men and young women would be separated from ordinary life, each class under superintendence. Children were to be brought up away from home, and their parents, after a manner of the Halle Orphans and as pertained to other segments of the community, the extent of regulating marriages as separatists.

(The foregoing represents a brief overview of the subject up to and including the early decades of the eighteenth century)

compiler

Bibliography,
Reference to: "body of soldiers in Christ",
see: "A History of the Christian Church" p 451
by Williston Walker

E X H I B I T S

The following three pages are extracted from the book titled:

"GESCHICHTE DER BERNISCHES TAUFER"
by Ernst Mueller
Published in Leipzig

Such extracts relate to the arrest, confinement, escape, rearrest, reconfinement, and ultimate sentencing of Hans Stentz, and other of his Mennonite associates .

HANS STENTZ and MARTIN BURGER, are declared unsafe and sentenced as galley slaves 15 January A.D. 1648

Extract page number 107:
set forth on page number -150- this volume.

Extract page number 108:
set forth on page number -151- this volume.

Extract page number 114 in part)
Extract page number 115 in part)
set forth on page number -152- this volume.

„Den 30. Dezember 1647 hatten alt Landvogt Frisching und alt Landvogt Morlot, beid des kleinen Raths, Herr Venner und Herr Hummel, beide Prädikanten, mit den in der Insel gefangen liegenden Wiedertäuffern eine Zusammenkunft, nach verrichtetem Gebet zu Gott, daß derselbe ihre Arbeit segnen wolle. Ueber ihr Herkommen, Thun und Lassen geben sie folgenden Bescheid:

Hans Stenz ist zu Setzwyl gebürtig und zu Kulm haushäblich und verheiratet, hat fünf Kinder, ist Bauer, seiner Konfession ein Widertäufer und ist von seinen Mitbrüdern zu einem Lehrer verordnet worden, welches Amt (so aber keiner Ertragenheit seie) er wider seinen Willen wan er auch in der Bruderschaft verblyben wöllen, habe annehmen müssen.

Martin Burger, auf der Burg gebürtig, zu Aynach yngewyhet, Vater von sechs Kindern. Zur Täuferei habe er sich vor drei Jahren begeben und die Predigten erst seit einem Jahr vollkommen unterlassen zu besuchen, er ist ein Bauer.

Befragt, ob aus Grund göttlichen Wortes des Bessern unterwiesen sie von ihrer Verstockung ablassen und wiederum zu uns treten wollen, mit Vermelden, so ein Oberkeit sie als ihre Angehörigen nicht auf bessern Weg weisen, daß es deren am jüngsten Gericht zu verantworten stehen werde, gab Stenz zur Antwort, ihre Sach sei keine Verstockung nicht, er wolle seinen Glauben auf sich selbst nehmen und am jüngsten Gericht niemand anklagen, sondern die Schuld selbst tragen, wolle sich zwar gern lassen unterweisen, er halte aber dafür, so ihr Glaub irrig wäre, daß ihr Handel und Wandel es bezeugen und böser sein würde, als er nit seye. Man solle sie bei ihrem Glauben lassen bleiben, sie wollen uns auch bei dem unseren lassen bleiben; sie beweisen die Kraft der h. Evangelii mit ihren Werken, viel aber unter uns nicht. In Summa, er wolle sich gar nicht lassen abtreiben, man möge mit ihm machen, was Gott zulassen werde. Man erstatte der Obrigkeit Mandat nur an ihnen, an andern und lasterhaften Leuten aber nicht.

Befragt, ob über die Quästion und Kontroversartikel, die man ihnen schriftlich in die Hand geben werde, sie auch schriftlich oder nur mündlich antworten wollen, antwortet Stenz, hab vor zweien Jahren alles beantwortet, dabei lasse er es bleiben und wolle sich nicht ferner einlassen; man habe gut mit ihnen, als die in Banden seiend, zu handeln, sie seien entwehrt, die Herren Examinatoren aber darauf gerüstet; man solle sie auf freien Fuß stellen, damit sie sich auch rüsten können, denn es so bald nicht gefasset sei, und so sie schriftlich antworten müssen, sei ihnen ein drei- oder viermonatiger Termin, sich dazwischen mit den Ihrigen zu unterreden, vonnöten.

"Geschichte Der Bernisches Taufer", p 107
by Ernst Mueller

Und als Herr Hummel ihm Stentz endlich vorgehalten, wie bei ihrem vor ungefähr zwei Jahren gehaltenen Gespräch er sich nicht so wild, wie jetzt, erzeigt, sondern Anzeigungen einer kräftigen Bekehrung von sich geben habe, gab er zur Antwort, er habe dermalen nur wöllen losen. Auf des Herrn fernere Frag, ob dann sich also gleißnerisch darzustellen die Redlichkeit sei, deren sie sich vor andern aus berühmen dürfen, hat er angefangen lächeln und es dabei gelten lassen.

Folgen die Articul, so ihnen auf Ultima Anni 1647 um gebührender Beantwortung willen schriftlich überschickt werden.

1. Warum sie sich von uns gesündert?
2. Ob in ihr Gnaden Land ein gute oder irrige Lehr öffentlich verkündet werde?
3. Ob das prophetische Wort Gottes im alten Testament für einen Teil der Regel des rechten Glaubens und christlichen Lebens erkannt werden solle?
4. Was sie von der Kindertauf halten?
5. Ob die Obrigkeit ein von Gott in seinem Wort angeordneter und befohlener Stand und ob auch ein wahrer Christ das obrigkeitliche Amt mit gutem Gewissen vertreten möge?
6. Ob die Unterthanen ihrer Obrigkeit Zins, Zehnten, Zoll u. dgl. auszurichten schuldig seien?
7. Ob eine Obrigkeit im Notfall und aus billiger Ursach wider ihre Feind Krieg führen möge?
8. Ob man auch in wichtigen Sachen, wann es von der Obrigkeit befohlen wird, Eide schwören solle?
9. Ob lasterhafte Menschen der Obrigkeit zur Straf sollen verleidet werden?

Auf Donstag den 6. Januar 1648 gab Martin Burger, so über obige Artikel befragt worden, nach reiteriertem Gebet folgende Antwort:

Erstlich belangend die Sünderung, dazu habe ihn bewegt, daß die Unkeuschheit, als Huren, Ehebrechen, Fluchen, Schwören, Bscheißen, Betriegen, Rechtigen und Trölen so gar überhand und die christliche Liebe hingegen abnehme, in der Kirche keine Andacht sei, der eine hinter, der andere vor ihm geschlafen, so ihm oft die Augen übertrieben habe. Nach der Predigt auf der Heimstraß hab der Ein die Action gerühmt, der Ander habe gesagt, der Predicant habe ihnen gepredigt und halte es selber nicht, ein Anderer alsbald von seinen Trölhändeln angefangen reden ꝛc. Bei Betrachtung nun solcher Sachen habe er (als der zuvor auch ein Tänzer, ein Spieler, ein Schlegler und mit andern Leichtsinnigkeiten behaftet gewesen) ihm selbst fürgenommen, ein anderes

"Geschichte Der Bernisches Taufer", p 108
by Ernst Mueller

Als auf Donstag den 13. Januar 1648 Hans Steutz und Martin Burger absonderlich ihrer endlichen Meinung halber und ob nicht sie sich wiederum zu uns zu kehren bequemen wollten, befragt worden,

gab Steutz zur Antwort, er könne sein Gewissen nicht lassen fallen, wolle bei seinem Glauben verbleiben und eher alles verscherzen, ja lieber das Blut lassen, wann ihm Gott die Gnad gebe, daß er willig dazu wäre, er bitte aber eine gnädige Obrigkeit, daß ihm Barmherzigkeit erzeigt werde.

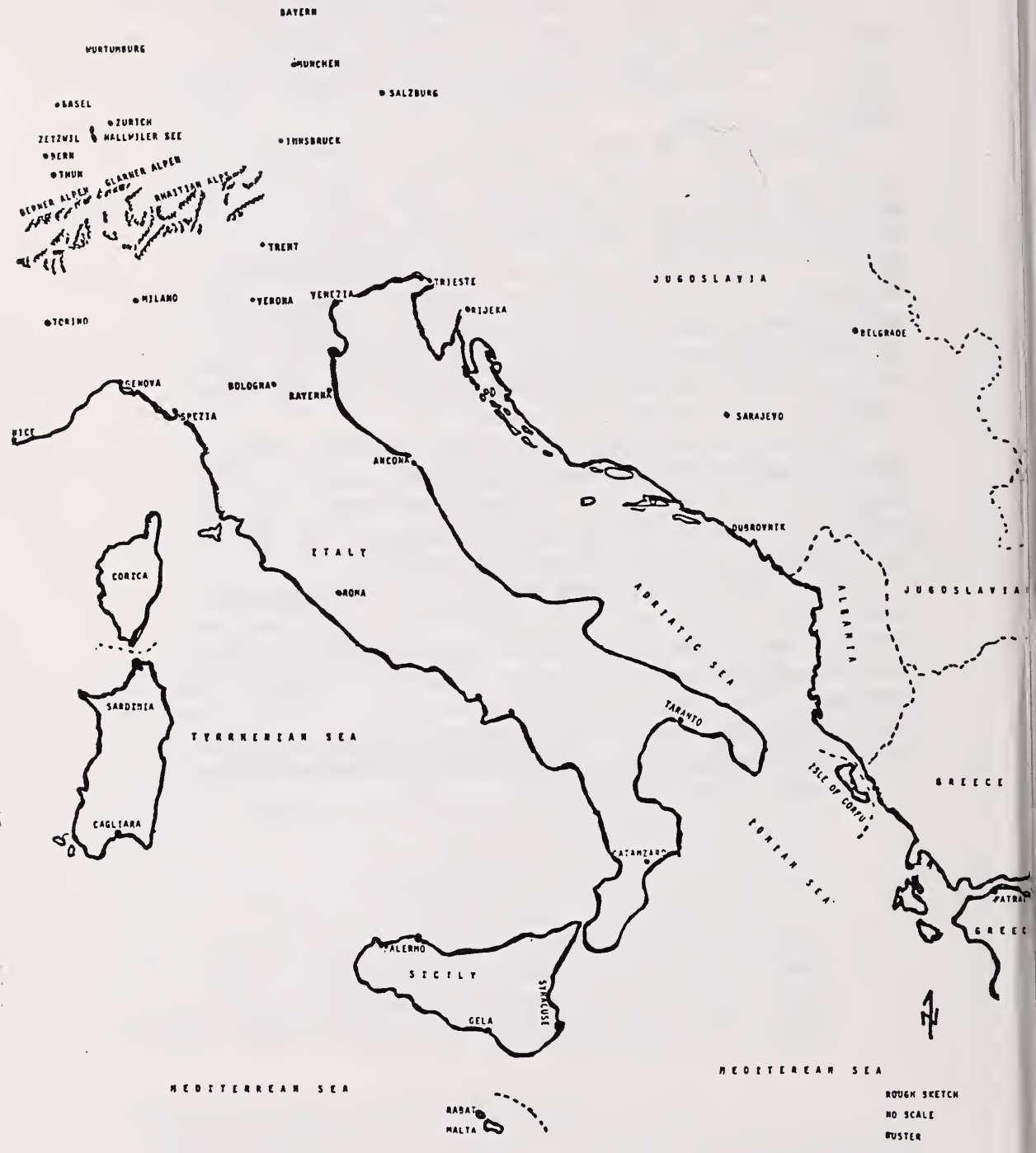
Martin Burger vermeldet, er begehre zu bleiben bei dem, was ihm Gott zu erkennen gegeben, und sollte es kosten, was es wolle, und begehrt aber dabei auch der Gnade; und sagt weiters, daß er es wünschen möchte, daß die Herren Examinatoren den Steutz hörten predigen. Er läse die Predigten nicht, noch auch die Gebete, darinnen er der Obrigkeit, als ihrer Schirmerin, eingedenk sei. Man sollte ihnen zulassen, ihren Gottesdienst öffentlich in der Kirche, gleich wie man's an etlichen Orten den Meßpfaffen gestatte, zu verrichten. Sie wollten uns gern lassen zulosen und dannzumal die Kirche von unseretwegen nicht meiden.

Von obigen beiden Lätzköpfen der Täuffern Halsstarrigkeit wegen, und daß sie von ihrer Sekt und Meinung nicht fallen, noch sich bekehren wollen, sind sie den 16. Januar 1648 (wiewohl MGHH. deliberiert gsin, sie auf's Meer zu schicken) doch zu Verschonung ihrer Seel in das Zuchthaus gan Zürich verschickt worden.

Nota. Sind bald daselbst ausgerissen, Hans Steutz wiederum ertappt, allher gebracht und weil er sich erklärt, lieber die Landesverweisung anzunehmen, als von seinem Irrtum abzustehen, ist, nach zuvor dem Herrn Grossweibel Bernhard Tscharner, an Statt eines formalischen Eides, gethaner Versprechung, das Land zu meiden und nach Unterschreibung eines ordentlich aufgesetzten Urfehdes durch die Profosen alsbald auf die Grenzen geführt worden Samstag den 2. März 1650." (Misc. 39 mit Kürzungen.)

"Geschichte Der Bernisches Taufer", p 114-115 (in part) by Ernst Mueller

ADRIATIC - MEDITERRAEN AREA



HANS STENTZ

Hans Stentz, Birthdate unknown
Zetzwil, Switzerland, with right of citizenship.
Farmer by occupation, residing in Ober Kulm.
Called a "Teacher of the Mennonite faith" by his congregation, who with his constituents, engaged in spreading the gospel of of Jesus Christ and created much anxiety for the State authorities resulting from the effectiveness in the Zofingen area, resulted in arrest and confinement in Zurich.

Hans remained steadfast in his beliefs and objectives, which he refused to yield during the interrogation by his peers, by decision of the tribunal sitting in judgement, whose verdict was declared on January 15, 1648 in Zurich:

"Hans Stentz, you are declared unsafe,
and sentenced as a galley slave"

By virtue of the testimony of Hans Stentz, it is recorded that he (Hans) had a wife and five children. It is presumed that the Love and compassion of the members of the Mennonite community, conducted these family members to safety beyond the geographic borders of Switzerland.

Village of Impflingen

Rhenish Pfalz

It is quite possible that the family of Hans Stentz, (the wife and children) relocated to Alsace in France, for a period of time before proceeding into the Palitinate.

Records were not commenced until after A.D. 1650, which records are now preserved in the Archives at Speyer.

There is no question in my mind, but that the following named Jacob Reverend Stentz, is one of the sons of the family referenced by Hans Stentz, convicted galley slave, from Ober Kulm, Switzerland.

I will continue researching records at each and every opportunity in hopes of something new.

the compiler

"SECTION OF THE RIVER RHINE"

EUROPE

JACOB REVEREND STENTZ

Jacob Reverend Stentz, born prior to 1648, in Switzerland
identified as the son of:
Hans and _____ (_____) Stentz,
married: Veronica Peters, on date: 28 April 1673,
Residents of: The Rhenish Pfalz, in the Palitinate.

The birthdate and parentage of Veronica Peters,
is unknown at this date.

Jacob Reverend and Veronica (Peters) Stentz, are recorded
to have the following named children:

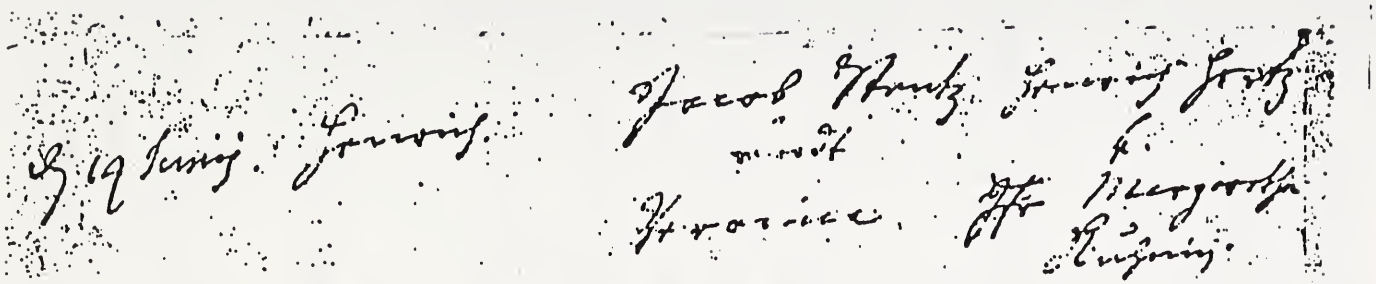
Hans	Jacob	Stentz,	Born	26	Aug 1677	
Marie	Catherina	Stentz,	Born		Mar 1680	
George	Jacob	Stentz,	Born	23	Apr 1683	
Johann	Jacob	Stentz,	Born	7	Apr 1684	
George	Jacob	Stentz, II.,	Born		May 1686	*D June 1689
Marie	Barbara	Stentz	Born	12	Apr 1688	
Henrich		Stentz	Born	14	Jun 1690	

Veronica (Peters) Stentz, Died: 14 December 1694

Jacob Reverend Stentz, Died: 6 July 1722

Extract reproduction of Birth Registration of: HENRICH STENTZ, June 14, 1690 Impflingen

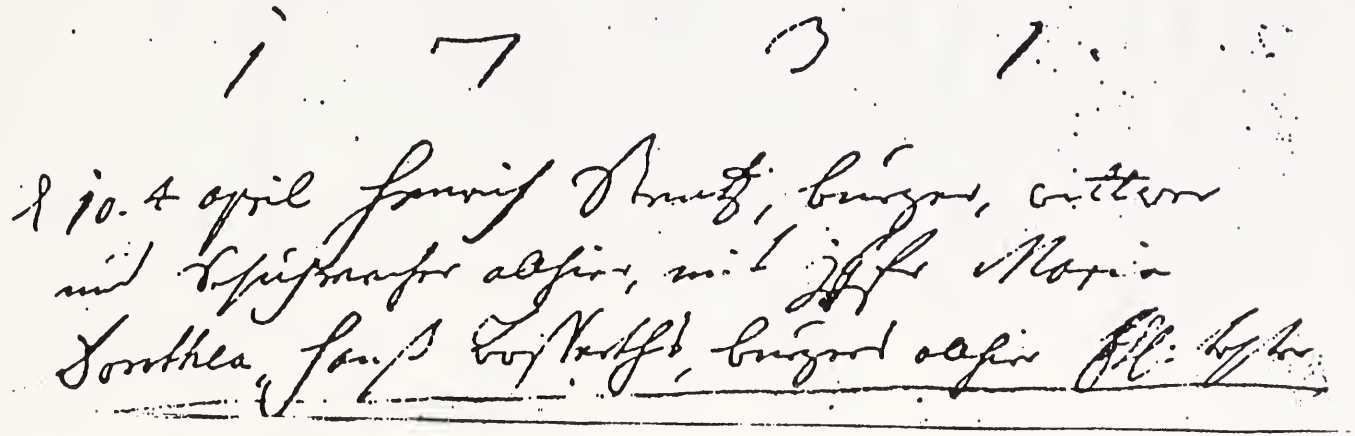
Son of: JACOB REVEREND and VERONICA (PETERS) STENTZ Archives of Speyer



Extract reproduction of Marriage Registration of: April 10, 1731 Impflingen

HENRICH STENTZ and (2) MARIA DOROTHEA BOSSERT

Daughter of: HANS and MARGARETHA (LUCAS) BOSSERT Archives of Speyer



I have not yet located the records relating to the first marriage of Henrich Stentz, nor the Death Register of (1) Anna Maria (_____) Stentz.

It is quite possible that he was migratory in his livlihood elsewhere due to the severe political conditions of this time period.

the compiler

HENRICH STENTZ Born 14 June 1690
Rhenish Pfalz

I Henrich Stentz, son of:

Jacob Reverend and Veronica (Peters) Stentz,

married: (1) Anna Maria _____, on:

at:

Anna Maria _____, was born:

and is the daughter of:

Henrich and (1) Anna Maria (_____) Stentz, children:

II Anna Maria Stentz, Born 1721 at Impflingen

II Maria Catrina Stentz, Born 15 Jul 1723 at Impflingen

II Maria Dorothea Stentz, Born 26 Aug 1726 at Impflingen

II _____ Stentz, Born Died Infancy

Anna Maria (_____) Stentz, Died:

Buried at:

Henrich Stentz,

married: (2) Maria Dorothea Bossert, on 10 April 1731,

at: Impflingen

Maria Dorothea Bossert, was born:

and is the daughter of:

Hans and Margaretha (Lucas) Bossert,

of:

Henrich and (2) Maria Dorothea (Bossert) Stentz, are recorded to have a son, born in the Palitinate:

II Hans Jacob Stentz, Born 6 Jul 1732 at Impflingen

	AGES		AGES
Mich[l] Rainard	23	Hans Jacob Mixt	20
Malster Mixt	54	Edward Lee [Captain]	

"At the Courthouse aforesaid, August 27th, 1733.
Fifty eight Palatines, who with their Families, making in all one hundred & seventy two Persons, were imported here in the Ship Eliza, of London, Edward Lee, Master, from Rotterdam, but last from Dover, as by Clearance thence, were qualified as before." From the Minutes of the Provincial Council, printed in *Colonial Records*, Vol. III, p. 516.

[List 30 B] Palatines imported in the Ship Elizabeth, of London, Edward Lee, Master, from Rotterdam, but last from Dover, pt. Clearance thence. Qualified Aug. 27th 1733.

Johannes Kirschner	Aron (X) Doganer
Johann Uhland Daner	Steffan Lauman
Johannes Mohn	Hans Yerech (X) Perger
Johann Michael Grauel	Jaques Bonet
Johann Georg Petry	Wolffgang Miller
Johann Henrich Schötte	Jacob Müller
Conrad (X) Shodt	Simon Schirman
Johann Fillibs Faust	Jörg Schirman
Michel Ruht	Johannes (X) Knoll
Johan Henrich Dänig	Jacob (H) Koobler
Coral (X) Hetrech	Frantz Weiss
Henrich Stentz	Johan Debalt Trautt
Hans Beter Hoffman	Jurich (HO) Ore
Johannes (X) Young	Johannes Herrgeröder
Johan Petter Faust	Jacob (X) Server
Johann Lebs Faust	Jacob Surber
Jacob Michel Eyb	Rudolff Sorber
Ulrech (S) Shoe	Jacob (HW) Housewart
Jacob Schuh	Jacob Hänrich
Johannes (X) Loats	Johan Henrich Dewess
Matheis Weidtman	Jacob Zettel
Hendrich (O) Still	Johann Philippus Schmitt
Simon Linder	Hans Jerg Nordt
Simon (X) Linder	Jacob Dellinger
Georg Friederich Unseldt	Andreas Klebsattel
Michael (X) Faber	Georg Henrich Mertz

Extract of List "B", Ship, "Eliza" of London, Edward Lee, Maste
58 Palatine Families landed at Philadelphia, 27 August 1733

Ref: Hinke, W. J. Ed. Pennsylvania German Pioneer
I 113,114,115,765,766,767

Johann Ulrich Gaull
Johannes Vögelin
Henrich (X) Stricker
Michael (X) Ranhard
Balser (BM) Mets
Hans Jacob (M) Mets

[List 30 C] At the Courthouse of Philadelphia, August 27th 1733. Present The Honble Pat. Gordon, Esqr., Lt Governor, Samuel Hassell, Esqr., Mayr. Charles Read, Esqr.

The Palatines whose Names are underwritten, imported in the Ship Elisabeth of London, Edward Lee, Master, from Rotterdam, but last from Dover, did this day take & subscribe the Oaths to ye Government.

Johannes Kirschner
Johan Uhland Danner
Johannes Mohn
Johann Michael Grauel
Johann Georg Petry
Johann Henrich Schötte
Conrad (X) Shoot
Johan Fillibs Faust
Michel Ruht
Johan Henrich Dänig
Coral (O) Hetrech
Henrich Stentz
Hans Beter Hoffman
Johannes (O) Young
Johan Petter Faust
Johan Lebs Faust
Jacob Michel Eyb
Ulrech (S) Shoe
Jacob Schuh
Johanes (X) Loats
Matheus Weidtman
Henrich (O) Still
Simon Linder
Simon (X) Linder
Georg Friederich Unselt
Michiel (X) Faber
Aran (X) Dogener
Steffan Lauman
Han Yerech (X) Perger
Jaques Bonet
Wolfgang Müller
Jacob Müller
Simon Schirman
Jörg Schirman
Johann (X) Knoll
Jacob (H) Koobler
Frantz Weiss
Johan Debalt Trautt
Jurich (HO) Ore
Johannes Herrgeröder
Jacob (O) Server
Jacob Sorber
Rudolff Sorber
Jacob (HW) Housewort
Jacob Hänrich
Johan Henrich Dewess
Jacob Zettel
Johann Philippus Schmitt
Hans Jerg Nordt
Jacob Dellinger
Andreas Klebsattel
Georg Henrich Mertz
Johann Ulrich Gaull
Johanns Vögelin
Henrich (X) Stricker
Michiel (X) Ranhard
Balser (BM) Mets
Hans Jacob (M) Mets

List "C" , Palatines, Ship "Eliza" 27 August 1733

Did this day take and subscribe the:

"OATHS TO Ye Government"

Province of Pennsylvania

"I, A. B., do solemnly & sincerely promise & declare that I will be true & faithful to King George the Second and do solemnly, sincerely and truly Profess Testifie and Declare, that I do from my Heart abhor, detest & renounce as impious & heretical that wicked Doctrine & Position that Princes Excommunicated or deprived by the Pope or any authority of the See of Rome may be deposed or murthered by their subjects or any other Prelate, State, or Potentate hath or ought to have any power, whatsoever. And I do declare that no foreign Prince, Person, Jurisdiction, Superiority, Pre-eminence, or Authority Ecclesiastical or Spiritual within the Realm of Great Britain or the Dominions thereunto belonging.

"I, A. B., do solemnly sincerely and truly acknowledge profess testify & declare that King George the Second is lawful & rightful King of the Realm of Great Britain & of all others his Dominions & Countries thereunto belonging, and I do solemnly & sincerely declare that I do believe the Person pretending to be Prince of Wales during the Life of the late King James, & since his Decease pretending to be taken upon himself the Stile and Title of King of England by the Name of James the Third, or of Scotland by the name of James the Eighth or the Stile and title of King of Great Britain hath not any right or title whatsoever to the crown of the Realm of Great Britain, nor any other the Dominions thereunto belonging. And I do renounce & refuse any Allegiance

or obedience to him & do solemnly promise, that I will be true and faithful, & bear true Allegiance to King George the Second & to him will be faithfull against all traitorous Conspiracies & attempts whatsoever which shall be made against his Person, Crown & Dignity, & I will doe my best Endeavours to disclose & make known to King George the Second & his Successors all Treasons and traiterous Conspiracies which I shall know to be made against him or any of them. And I will be true and faithfull to the succession of the Crown against him the said James & all other Persons whatsoever as the same is & stands settled by An Act Entitled An Act declaring the Rights & Liberties of the Subject, & settling the Succession of the Crown to the late Queen Anne & the Heirs of her Body being Protestants, and as the same by one other Act Entitled An Act for the further Limitation of the Crown & better securing the Rights & Liberties of the Subject is & stands Settled & Entailed after the Decease of the said late Queen, & for Default of Issue of the said late Queen to the late Princess Sophia Electoress & Duchess Dowager at Hanover the Heirs of Her Body being Protestants and all these things I do plainly & sincerely acknowledge promise & declare, according to these express words by me spoken, & according to the plain & common sense and understanding of the same Words, without any Equivocation, mental Evasion or Secret Reservation whatsoever. And I do make this Recognition, Acknowledgement, Renunciation & Promise heartily willingly and truly."(1)

Henrich Stentz proceeded with his family to Lancaster County and crossed the Susquehanna river to the west side, which was named "Kreutz Creek". (a writer in the German Reformed Messenger, dated September 19, 1855 stated he was raised to manhood in this valley and gave his version of how the area was named: "About six miles east of York, he explained, the stream flowing eastward through the valley is intersected by one flowing from the north and another flowing from the south, with the three streams forming a cross".

The land of this area was Indian land that had not been acquired by treaty and Purchase, which was accomplished and placed under Lancaster county for civil jurisdication, and was identified as Hallam Township. The settlers of this area were being inconvenienced by the necessity of crossing the Susquehanna for safety due to the conflict of the border War with Maryland.

The Proprietary Land Office authorized Mr. Samuel Blunston of Wright's Ferry to issue licenses to settlers to take up land on the west side of the Susquehanna. These licenses were "promises" to grant to the holders of such, patents of their land following the consummation of the Land acquisition treaty with the Delaware Indians by th- Penn Brothers, sons of William Penn. This was then settled by thirty one families and was the first settlement west of the Susquehanna river.

The settlers were plagued with problems of being harassed by interlopers encroaching from Maryland under the authority of Lord Baltimore's , who also laid claim to that portion of territory from the Province of Pennsylvania that was ultimately separated from Delaware.

As early as April 3, 1684, the Provincial Council of Pennsylvania received a letter from Samuel Landis the High Sheriff of Newcastle, concerning:

"Coll. Geo. Talbot's goeing with three Musqueters to ye houses of Widdow Ogle, Jonas Erskin & Andrew Tille, and tould them that if they would not forthwith yield obedience to ye Lord Baltimore, & Own him to be their Propor, and pay rent to him, he would Toune them out of their houses and take their land from them".

(See Colonial Records of Pennsylvania, Vol.I, p 113)

Both Pennsylvania and Maryland claimed jurisdiction of this land, and both expected proper taxes from the individuals who had settled on same.

Other earlier exchanges noted of record such as the following dated June 5, 1686 which states:

TO THE PROVINCIAL COUNCIL:

"John White Informs this board that ye Marylanders have Lately Reinforced their fort at Christina and y^{t} they would not suffer him to Cutt hay, but thrittend those he Imployed to do it wth their gunns presented against them, and y^{t} what hay they had cutt ye Mary Landers would not suffer them to Carry it away, and if they did Cutt any more ye Marylanders sayd they would throw it in to ye River. And further Informs that Majr English a few Days past came in to ye County of New Castle with about fourty armed horse men; Left them at John Darby's whilst Majr English and a Mary Land Capt Came to New Castle, where John White meeting him made Complaint to him of the abuses don him by ye Mary Landers at ye fort. Majr. English tould him that if Thous wilt say you Drunken Dogg, ned Inglish lett me Cutt hay, I will give you Leave: Whereupon ye sd John White Requested ye Councill's advise how he should behave himselfe in this affaire. The Councill advised him to use no Violence, but bear with patience, not Doubting but ye King will soon put an End to all their hostile actions against his Collony".

(See Pennsylvania Archives, First Series, Vol. I. p 85)

(see Colonial Records, Volume I, p 188)

Following this is a record of the meeting of the Provincial Council of Pennsylvania on date February 15, 1717 which reads as follows:

"The Governr acquainted the Board that the Proprietors Commissioners of Property had lately represented to him in writing, that certain persons from Maryland had, Under Colour of Rights from that province, lately Survey'd out Lands not far from Conestoga, & near the thickest of our settlements to the Great Disturbance of the Inhabitants there, and that for Preventing the Disorders which might arise from such Incroachments, they Desir"d that magistrates & proper officers should be appointed in those parts in order to Prevent the like for the ffuture. The Governour also imparted to the Board a Copy of a Letter which he had wrote on this Occasion to Collo. Hart, Governour of Maryland, and further added, that this Day the Secretary had shewn him a Letter from Collo. ffrench, Informing of ffurther Designs of the same kind, that the same persons from Maryland was Immediately upon putting in Execucon; That hereupon he thought it necessary ffforthwith to Call the Council, as he now did, and Desired their Advice what methods might be most proper to be taken in the premesis".

(Pennsylvania Archives, First Series, Vol. I., P 364)

Governor Keith of Pennsylvania writing to the Pennsylvania Council on latter dated June 18, 1722, says:

"Finding the Indians, since I came last here, to be very much alarmed withe the noise of an intended survey from Mary Land, upon the Banks of Sasquehannah, I held a council with them at Conestogoe, upon Tuesday and Saturday last, wherein I proposed to them to Cause a large tract of Land to be surveyed on the Side of that River for the proprietor, to begin from the Upper Line of my new settlement as far as over against the mouth of Conestogoe Creek".

(ibid, p 178)

The following is a letter written to the Governor of Pennsylvania by John Wright and Samuel Blunston on date of October 30, 1732.

"About two years since, Thomas Cressop, and some other people of Loose Morals and Turbulent Spirits, Came and disturbed the Indians, our friends and Allies, who were peaceable settled on those Lands from whence the said Parnel and others had been removed, Burnt their Cabbins, and destroyed their goods, and with much threatening and Ill-usage, drove them away; and by pretending to be under the Maryland government (as they were got far from their laws, Sought to Evade ours). Thus they proceeded to play booty, Disturbing the Peace of the government, Carrying people out from the Province by Violence, Taking away the Guns from our friends the Indians. Tying and making them Prisoners, without any offence given; And threatening all who should oppose them; and by Underhand and Unfair practices, Endeavoring to Alienate the minds of the Inhabitants of this Province, and Draw them (from Obedience) to their party. Their insolence Increasing, they killed the horses of Such of our people who trade with the Indians made it Necessary to keep them on that side of the river, for Carrying their Goods and Skins; Assaulted those who were sent to look after them, and threatened them Highly if they should come here again".

These hostilities increased in tempo and in 1734 John Emerson, a lawyer from Lancaster who had been appointed a ranger to keep the peace was fired upon by the opposition and later died from the effects of his wounds.

In July of 1735 Cresap presented himself to to the John Wright plantation with an armed party from Maryland prepared to fight, Wright not been too much affected by the boisterous behavior ignored his adversaries and they eventually departed without engagement. However Governor Ogle of Maryland ordered out his Militia for the purpose of making a show of force and this was equalized when the civil authorities of Lancaster County prevailed upon Colonel Benjamin Chambers to enter the scene. Again the Marylander's backed down and retreated homewards.

(Pennsylvania Archives, First Series, Vol. IV., p 535)

Under dateline of September 7th 1736 John Wright addresses the following communication to the President and Council of Pennsylvania:

"After our Sheriff and People had waited some time in expectation of the Marylanders arrival, & were mostly dispersed, on Saturday night last, the Sheriff of Baltimore and the greater part of their Military officers, with upwards of two Hundred Men, arrived at Cressap's and about noon on Saturday, came in Arms, on horseback, with beat of Drum and sound of Trumpet, to Hendricks, their Sheriff, and several other gentlemen, that afternoon, at different times, came to John Wright, Jun., where about thirty of our people were lodged, To Demand the Dutch who were some of them in his house. Our Sheriff sent them a message, desiring to know the Reason of their coming in that Hostile manner, to threaten the peace of our Province, They dated their answer from John Hendricks, in Baltimore, County. However, Justice Guest, one of their company, appointed ten o'clock the next day to speak with some of our people; but about five that evening, they left Hendricks with great Precipitation and went to Cressap's. Yesterday our Sheriff sent a written message that he had orders to Command them Peacably to Depart; But if any of their Company would meet the magistrates, and some other Persons of our County, who were with him, and endeavor amicably to settle those unhappy Differences at present subsisting in these parts, they sho[d] receive no insults or ill usage. To which their Sheriff return[d] a Insolent and threatening answer in writing, & much more by word of mouth. Soon after John Wilkins, one of our Company, unknown to the rest, went down to Cressap's whom they took prisoner, upon pretence of his having been in a former Riot, & send under a Guard towards Maryland. Our magistrates sent them a letter, to desire Wilkins might be suffered to return home, then they refused to receive. Tis said a messenger is sent down to their Governor, who is still writing in Baltimore County, and is expected up this day wth considerable more force".

"Our Sheriff with about a hundred and fifty people, have been since Sunday evening, at John Wright's, Jrn., No hostilitys have yet been commited, except the taking of Wilkins; but they have sent our people word this day to take care of their buffs. Had we arms & ammunition of which we are almost destitute, we Judge from the Disposition of our people, that we might become of with Honor; but for the want of them, they think it is not safe to wait upon such a number of armed men to the limits of our promise; but to endeavor to Defend such of his majesties peaceable subjects, as are fled from their own houses, and to come to them for Refuge. Sam[l] Blunston came home from the other side the River in the night, last night, and immediately return'd. He desired this account might be sent to you; which for the want of a better Hand to do it, I have very faithfully performed.

On date Nov. 24, 1736 while arresting Cressap, a man was killed.

Pennsylvania Archives, First Series, Volume I., p 489
Sec. Series, Volume VII p 213

The following letter was sent to the Governor of Maryland.

Lancaster County in Pensilvania

Sir:

The oppression and ill usage We have met with from the Government of Maryland, or at least from such Persons who have been empowered thereby and their Proceedings connived at, has been a Treatment (as we are well informed) very different from that which the Tenants of your Government have generally met with, which with many other cogent Reasons, give Us good Cause to conclude the Governor and Magistrates of that Province do not themselves believe Us to be settled within the Bounds of his Lordships Dominions, but we have been seduced & made Use of, first by Promises, and afterwards by Threats and Punishments to anser Purposes which are at present unjustifiable, and will if pursued tend to utter Ruin.

We therefore the subscribers with many Others Our Neighbours being become at last truly sensible of the Wrong we have done the Proprietors of Pensilvania in settling on their Lands without paying Obedience to their Government do resolve to return to our duty and live under the Laws and Government of Pensilvania, in which Province We believe Ourselves seated.

To this we unanimously resolve to adhere' till the Contrary shall be determined by a legal Decision of the Disputed Bounds, and Our Honest and just Intention we desire may be communicated to the Governor of Maryland or whom else it may concern.

Signed with Our Own hands this Eleventh day of August Anno Dom. 1736

Michael Tanner,	Jacob Welshoffer,	Charles Jones,
Henry Lib Hart,	Henry Hendrix,	Nicholas Baun,
Jacob Lawnius,	Martin Schultz,	Christian Crowder,
Francis Worley, Junr,	Tobias Fray,	Martin Fray,
Balthar Shambargier,	George Scobell,	Nicholas Birij,
Jacob Segaelar his X mark,		John Grable,
Jacob Seglaer,	Philip Sanglaer,	Henry Stantz,
Casper Sanglaer,	Tobias Bright & al.	

(THE CALVERT PAPERS)
(Archives of Maryland, Volume XXVIII, p. 100)

The same petitioners submitted another communication to the Governor and Council of Pennsylvania two days later.

"The Petition of most of the inhabitants on the west side of the Susquehanna River, opposite Hempfield, in the County of Lancaster, Humbly Sheweth, that your petitioners, two or three years past, (being many of us newly arrived in America), and altogether strangers to the Boundaries of the two Provinces of Pennsylvania and Maryland, were, by many plausable pretences and fair promises, pursuaded to settle under the Government of the latter, supposing from what we were then told, that these lands were within that Province, And that the River Susquehanna was the division. But after we were seated, finding the usage we received was very different from that to the rest of the Government, and what small substance we had, was made prey to some persons impowered by them. And thº we often made known our cause of complaint, could have no redress, not the promises, which had been made to us, in the least regarded. Being also lately told by some in power there that we were worse than Negroes, for that we had no Master, nor were under the protection of any laws, and since informed by them, that the River Sasquehanna, could not be the bounds, as we had first been told, but that an East and West line would Divide the Provinces. and also, observing that the people on the East side of said River, Inhabitants of Pennsylvania, who live much more southward then we do, enjoyed their Possessions peaceably, without any disturbance or claim from the Province of Maryland. We, from these reasons, Concluded we have been imposed upon upon and Deluded, to answer some purposes of the Government of Maryland, which are not justifiable, and might, in the end, tend to our Ruin, and that we were not settled within the true and Real bounds of that Province, as we had been made to believe. And from a sense thereof, and of the wrong we were doing to our Proprietors of Pennsylvania, in living on their lands, (as we now conceive we are) without paying the acknowledgements due them for the same, and in denying Obedience to their Laws of your Government, Unanimously Resolved to Return to our Duty Your Humble Petitioners, therefore pray you would impute our late Errors to our want of better information, and would be pleased to Receive us under your Protection of your Laws and Government. To which for the future we promise all faithful obedience and submission and in granting this our humble Petition your Petitioners as in Duty bound shall ever pray for your health and Prosperity.

Signed with our own hands and Dated the thirteenth Day of August, one thousand seven hundred and thirty-six.

(Pennsylvania Archives, Second Series, Volume VII, p 215)

The transmittal of the preceeding document by the petitioners to the Council of Pennsylvania so angered the Maryland Authorities, by the refusal of these subject's having what they considered as the audacity to reside on (their land) and then absolutely refuse to be subject to Maryland jurisdiction and compliance, that such resulted in Governor Ogle of Maryland's issuance of a "PROCLAMATION OF OCTOBER 21, 1736", wherein:

" A BOUNTY AND REWARD IS POSTED OF ONE HUNDRED POUNDS FOR ARREST OF" : Samuel Blunston and John Wright, Magistrates, Samuel Smith, Sheriff, and Edward Smoute;

TWENTY POUNDS EACH FOR: Michael Tanner, Christian Crowle, Mark Evans, Charles Jones, the Constable and Joshua Minshall;

TEN POUNDS EACH FOR:

Jacob	Grabill	George	Swope	George	Philier
Jacob	Seglaer	Nicholas	Butchiere	Jacob	Welshoffer
Conrad	Lowe	Andrew	Phlaviere	Henry	Hendricks
Christian	Lowe	Henry	Lephart	Adam	Byard
Jacob	Seglaer, Jr.	Henry	Stants	Godfrey	Fry
Michael	Aringall	Peter	Gartner	Henry	Smith
Philip	Seglaer	Jacob	Lawnieus	Eurick	Myer
Dennis	Myer	Nicholas	Conn	Nicholas	Hatchey
Hance	Stanner	Conrad	Stricklaer	Yorrick	Cobell
Tobias	Spright	Henry	Bowen	Henry	Young
Tobias	Henricks	Francis	Worley, Jr.	Michael	Waltz
Leonard	Immel	Martin	Sluys	Keylon	Smith
Balchar	Sangar	Jacob	Hoopinder	Caspar	Varglass
Michael	Wallack	Michael	Raishiere	Martin	Wynngall
Michael	Evat	Tobias	Fry	Nicholas	Perry
Michael	Miller	Martin	Fry	Byronex	Tandres
Jasper	Carvell	Methusalem	Griffith		

Bartholomew Shambarriere

(Michael Tanner, Joshua Minshall and Charles Jones were arrested and confined to jail at Annapolis, Maryland)

ARCHIVES OF MARYLAND, VOLUME XXVIII p 101

COMMONWEALTH OF PENNSYLVANIA

HISTORICAL AND MUSEUM COMMISSION

To all to whom these Presents shall come, Greetings:

Know Ye

THAT IN TESTIMONY THIS IS A PHOTOCOPY OF A BLUNSTON LICENSE BOOK
REPRODUCED FROM FILM OF AN ORIGINAL REMAINING ON FILE
IN THE LAND OFFICE OF THE HISTORICAL AND MUSEUM COMMISSION
RECORDED IN LICENSE BOOK VOLUME ------- PAGE 31.
I HAVE HEREUNTO SET MY HAND AND CAUSED THE SEAL OF SAID
COMMISSION TO BE AFFIXED AT HARRISBURG
THIS SECOND DAY OF MAY A.D. 1984

ATTEST: Edward D. Price
EDWARD D. PRICE
CHIEF, DIVISION OF LAND RECORDS

Harry E. Whipkey
HARRY E. WHIPKEY
DIRECTOR, BUREAU OF ARCHIVES AND HISTORY

LARRY E. TISE
EXECUTIVE DIRECTOR

1736 Oct.	30th	Jacob Lanens	250.	
		Martin Wigle	200.	
		Peter Gardner	300.	
		Martin Joseph	300.	
		Martin Shults	250.	
		Henry Smith	300.	
		Henry Bawn	200.	
		Conrad Strickler	350.	Rd. of this Tract patent[illegible] unto whom said Conrad
		Henry Hendricks	300.	
		Nicholas Bougher	300.	170 as. 82 pe. patd. to Herm[illegible]
		Henry Stants	250.	
		Casper Springler	300.	
		Balsor Springler	200.	Decr. 1762 Tt. patents to sd. Baltzer Spangler.

The foregoing matter was brought to the attention of the King of England and an order dated 18 August 1737, the Governors of Pennsylvania and Maryland were ordered to put an end to such hostilities, and ordered that no further grants for land warrants were to be issued until the matter could be finalized. The agreement of 1738 resulted in two English surveyors, namely Mr. Charles Mason and Mr. Jeremiah Dixon, wherein the actual survey started in 1763 and concluded in 1767 resulting in the Historic Mason - Dixon line in American History.

REPRODUCTION OF CERTIFICATE

The Commonwealth of Pennsylvania
Historical and Museum Commission

"Know ye that in testimony that this is a photocopy of a Blunston License Book, reproduced from the film of an original remaining on file in the land office of the Historical and Museum Commission.

HENRY STENTZ 225 Acres

Recorded in License Book, Volume _____ page 31

I have hereunto set my hand and caused the seal of said Commission to be affixed at Harrisburg, this Second Day of May A. D. 1984

Attest: Edward D. Price Chief Division Land Records
Harry E. Whipkey, Dir., Bur. of Arch. & History
Larry E. Tise, Executive Director

(Henrich Stentz, Original Proprietor of Land)

Henrich and (2) Maria Dorothea (Bossert) Stentz, made their abode at Kreutz Creek in 1733, being one of thirty one families who established this, as the first settlement in the Province of Pennsylvania, west of the Susquehanna river. This was Indian land, not yet acquired by treaty, which was subsequently accomplished, creating Hallam township, placed under Lancaster county for civil jurisdiction, until York county was formed in 1749.

The family consisted of:

Anna Maria Stentz, twelve years old
Maria Catrina Stentz, ten years old
Maria Dorothea Stentz, seven years old
Hans Jacob Stentz, one year old

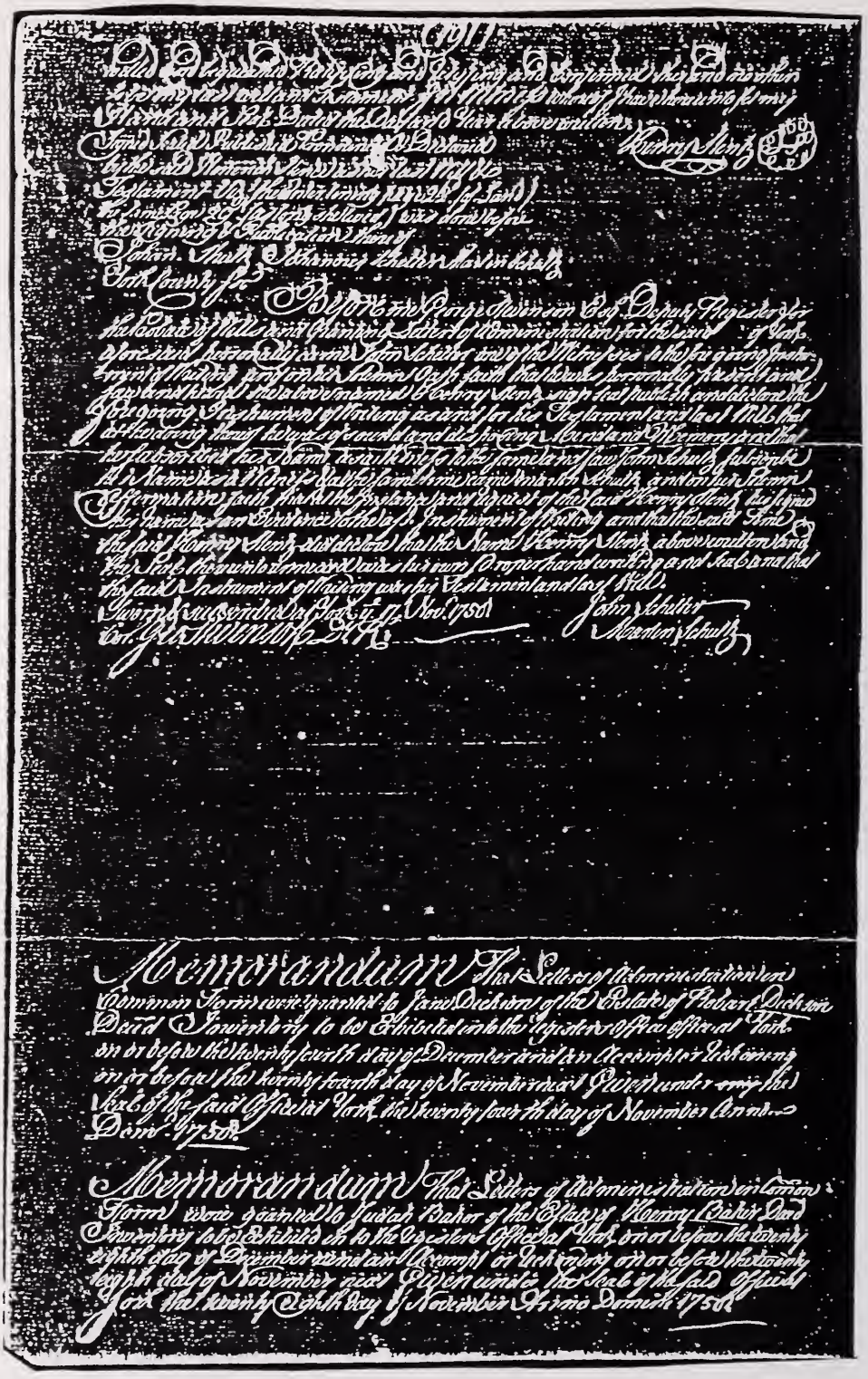
Henrich and (2) Maria Dorothea , were blessed with the following children, born at Kreutz Creek:

Philip Daniel Stentz, born 1 Feb 1735
John Leonard Stentz, born 26 May 1736
Judith Stentz, born 1737
Juliana Stentz, born 1738
Mary Cath. Eliz. Stentz, born 28 Jan 1739
_____ Stentz, born _____ (pending verificatio
_____ Stentz, born _____ (pending verificatio

Henrich Stentz, Supervisor of Highways, Hallam township
Henrich Stentz, Died: 14 October 1758
Buried at: Reformed Church Graveyard, Kreutz Creek, Penn.
Maria Dorothea (Bossert) Stentz:
Buried at:

(191)

In the Name of God Amen the sixteenth
day of December in the Year of our Lord One thousand [illegible] and fifty [illegible]
I Henrich Stence in the Township of [illegible] in the County of York and Province
of Pennsylvania Cordwinder being very sick and weak in Body but of perfect
Mind and Memory Thanks be given unto God therefore Calling unto mind the
Mortality of my Body and knowing that it is appointed for all men once to die do
make and ordain this my last Will and Testament that is to say Principally &
first of all I give and recommend my Soul into the Hands of God that gave it and for
my Body I recommend it to the Earth to be buried in a Christian like and Decent
Manner at the Discretion of my Executors nothing doubting but at the general Resurrection
I shall receive the same again by the mighty power of God and as touching such
Worldly Estate wherewith it hath Pleased God to bless me in this life I give devise and
dispose of the same in the following manner and form viz 1 Imprimis It is my Will
and I do order that in the first Place all my just Debts and funeral Charges be paid &
satisfied 2 It is my Will and I do order that my beloved Wife Maria Dorothea shall
live upon my Plantation as long as she abides a Widow peaceably & quietly without
any Molestation of my Children or any other Person (3) [illegible] my
Youngest Son Leonard my Plantation Messuages and Tenements to him his Heirs &
assigns forever as it is now divided by a line made of my Land and [illegible] shall he pay
to my said Wife Yearly and every Year as long as she abides a Widow nine bushels of good
Merchantable Wheat and nine bushels of good Clean Rye and to keep a Cow for her in
his own fodder like he is own and shall let her have a Horse or mare to ride on when she has
a mind to go to Church or at Breath and a [illegible] fat Schwine of one hundred Pound
weight and to Sow for her one half Acre of flax and to [illegible] them for her fit for her to Spinn
and the said Land my said Son Leonard shall have for one hundred and twenty five
Pounds Pennsylvania Currency and out of the said Money he shall pay to my eldest
Daughter from my first Wife Named Anna Maria five Pounds and to my Second Daughter
Maria Catharina five pounds and to my Youngest Daughter Dorothea five Pounds of
said the Money but the Remainder of said the Hundred and twenty five Pounds shall be
equally Devided amongst my Second Wife Maria Dorothea Stence and her Children
and shall be devided in four Equal payments the first Payment shall be after the Death
of my Wife and one Year after the Second payment and two Year after the third payment
and the third Year after the fourth Payment but if my said Wife Dorothea shall be in
Necessity for her Money he shall be obliged to pay her Share and all my Debts
shall be paid of my Children both from the first Wife and the Second Wife Proportionable
to every one according to their Portion and the fourth part of apples & Peaches to my Wife
(4) I give and bequeath to my Son Jacob Stence [illegible]
[illegible] Michael [illegible] his Heirs and Assigns forever aforesaid
(5) I give and bequeath unto my Son John Philip the other Part of Land [illegible] the same
[illegible] to him his Heirs and Assigns forever [illegible] to Frantz [illegible] as [illegible]
by Lines afore hands and the Plantation whereupon I [illegible] shall have no Right
to the other two Places named in the fourth and fifth Article (6) It is my Will and I do order
that my Personal Estate shall be devided into three equal Parts one third out of it to my said
beloved Wife Maria Dorothea as long she lived and the other two thirds shall be equally
Devided amongst my said Children of my said Wife Dorothea (7) It is my Will and
I do order that my Son Leonard Stence shall keep my Children which are yet unable
to maintain themselves in meat Drink and apparel till they are able to shift or main=
=tain themselves Lastly I Constitute Nominate and appoint my beloved Wife
Maria Dorothea and my beloved Son Jacob Stence and my Trusty and loving
Friend John [illegible] to be Executors of this my Last Will and Testament & I do
hereby Utterly Revoke and Disanull all and Every other former Testaments
Wills, Legacies, and Executors by me in any ways before this time Named



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Typed translation, Last Will and Testament of HENRICH STENTZ

In the Name of GOD, Amen this sixteenth day of December in the year of Our Lord one thousand seven hundred fifty four, I Henrich Stence in the township of Hallam in the County of York and Province of Pennsylvania, cordwinder being very sick and weak in body but of perfect mind and memory thanks be unto GOD, therefore calling unto mind the mortality of my body and knowing that it is appointed for all men once to die do make and ordain this my last will and testament that is to say principally and first of all I give and recommend my Soul into the Hands of GOD that gave it for my body I recommend it to earth to be buried in a christian like and decent manner at the discretion of my Executors nothing doubting but at the general Resurrection I shall receive the same again by the mighty power of GOD and as touching such worldly estate wherewith it hath pleased GOD to bless me in this life I give and devise and dispose of the same in the following manner and form viz, Inprimus It is my will and I do order that in the first place all of my just debts and funeral charges be paid and satisfied. 2. It is my will and I do order that my beloved wife Maria Dorothea shall live upon my plantation as long as she abides a widow peaceably and quietly without molestation of my children or any other person. 3. I give and bequeath to my youngest son Leonard my plantation and usages and tenements of him and his heirs and assigns forever as it is now divided by a line made by my hand and thou - - he shall pay to my wife yearly and every year as long as she abides a widow nine bushels of good clean rye and

to keep a cow for her in his own fodder like he is on and shall let her have a horse or mare to ride on when she has a mind to go to church or a milin fat schwine of one of one hundred pound weight and a sow for her own half acre of flax and to keep them fit for her to spinn. And the paid land my son Leonard shall have one hundred and twenty five pounds, Pennsylvania Currency and out of said money he shall pay my oldest daughter from my first wife Anna Maria five pounds and my second daughter five pounds and to my youngest daughter Dorothea five pounds of paid like money but the remainder of said like hundred twenty five pounds shall be equally divided amongst my second wife Maria Dorothea Stence and her children and shall be divided in four equal payments the first payment shall be after the death of my wife and one year after the second payment and two years after the third payment and the third year after the fourth payment. But if my said wife Dorothea shall be in necessity for her money he shall be obliged to pay her share and all my debts shall be paid of my children both from the first wife and the second proportionable to every one according to their position and the fourth part of apples and peaches to my wife. 4. I give and bequeath to my son Jacob Stence out of my grant that part of land joining Michael Kurtz deceased, his heirs and assigns forever aforehand. 5. I give and bequeath to my son John Philip the other part of land out of the farm granted to him and his heirs and assigns forever joining Frantz Beirod as they are divided by lines aforehand and the

plantation whereupon I now live shall have no right to the other two places named in the fourth and fifth articles. 6. It is my will and I do order that my personal estate shall be divided into three equal parts one third of it to my beloved wife Maria Dorothea as long as she lives and the other two thirds shall be equally divided amongst my said children by my said wife Dorothea. 7. It is my will and I do order my son Leonard Stence shall keep my children which are yet unable to maintain themselves in meal, drink and apparel till they are able to shift or maintain themselves. Lastly I constitute nominate and appoint my beloved wife Maria Dorothea and my beloved son Jacob Stence and my trusty and loving friend John Sheder to be Executor of this my last will and testament and I do hereby leterally revoke and disanull all and every other former testament will, legacies and Executors by me in any way before this will in hand.

Willed and bequeathed testifying and writing and confirmed this and no other to be my last will and testament _____ Whereof I have hereunto set my hand and seal this day and year above written.

Henry Stentz (X)

Signed and sealed published from _____ and declared by the said Henrich Stence as his last will and testament Viz the interlining page 22 of land have on 20 last long shelved was done before the signing and publication thereof Johan Shultz, Johan Schetter, Martin Schultz, York County Pa. Before me George Swenson, Esq., Deputy Register for the Pro-

bate Wills and granting letters of Administration for the said county of York aforesaid personally came John Scheider one of the witnesses to the foregoing instrument in writing and on the solemn oath saith that he was personally present and saw and heard the above named Henry Stentz sign and publish and declare the foregoing as and for his testament and last will that at the doing thereof he was of sound and disposing mind and memory and that he subscribed his name as a witness and the facsmile came Martin Schultz and on his solemn affirmation saith that at the instance and request of said Henry Stentz, sign his name as evidence to the instrument of writing and that the said time he said Henry Stentz did declare that the name Henry Stentz above written and the seal whereunto annexed was in his own proper hand writing and seal and that the said instrument in writing was his testament and last will.
Sworn and subscribed at York November 1750

Col. George Swenson — John Scheider
Martin Schultz

*Note * the reference in the content of the will naming son "John Philip" is reference to son: "Philip Daniel Stentz".*

the compiler

An Inventory of the goods Chattels and movables Belonging To Henry Stentz Deceased of the Township of Helm County of york and Province of Pensylv.a

	£	s	d
Elf Stück schwein Zusammen	2	10	0
Eine Merr und ein gaul Zusammen	14	0	0
acht Kuh Zusammen	18	0	0
drey Kälber und ein bull	3	15	0
Zwölff stück schaaf	3	0	0
Zwey stock bienen	0	15	0
Neun stück gänß	0	13	6
Einen Plandaß wagen	5	0	0
Eine Windmühl und was dazu gehört und 3 höltzne sieb	2	10	0
Zwey Pflug mit sech und schaaren sambt den wogen	1	0	0
Ein Plock wagen und ein schlieden	0	4	0
drey brechen	0	9	0
Zwey Zuber	0	8	0
sechs bärlfässer	0	18	0
Eine Strohbank	0	10	0
Zwey Krautstender und ein faß	0	12	0
Ein Messinger und ein Eissener Kessel	1	10	0
Zäum und Kummeter mit den streng	1	10	0
drey Mistgabeln Zwey hocken und 2 stoßeissen	0	12	0
Zwey Egen	0	4	0
ohngefehr 50 bushel weitzen	7	10	0
ohngefehr 30 bushel Korn	3	0	0
ohngefehr 100 bushel haber	6	5	0
ohngefehr 80 bushel buchweitzen	6	0	0
ohngefehr ein bushel flackssamen	0	3	0
	80	18	6

	£	s.	d.
Zwey wahstühl sammt allem geschir was dazu gehört	6	0	0
Ein bett samt drei bettlaken	1	5	0
Fünff laden und 3 stühlen	0	10	0
Einen Sattel	0	10	0
Ein Reißkisten	0	10	0
drey handsegen	0	5	0
Eine Laderne	0	4	0
Zwey holtz schlagelring und 3 eisen keidel	0	5	0
Zwey dengel stock 3 hämer ein schneidmesser ein meisel und 2 bohren	0	12	0
Eine hechel und ein salat siebgen	0	8	0
Schumacher werckzeug	0	8	0
eine güsskann	0	5	0
Vier öhl krüg und ein fässel	0	5	0
Zwey bellen und ein bohren	0	6	6
Zwey better mit samt den bettlaken	5	0	0
Die bett korb und ander korb	0	5	0
Die reisen zusammen	0	1	6
Eine grosse biebel und eine hand biebel und sonst etliche bücher	1	15	0
Eine hobel und ein säigen	0	1	6
14 Pfund leinen köth garn	1	8	0
Ein biegel eisen	0	3	0
10 Pfund wollen garn	1	0	0
der Mutter ihr Kleider zusammen	1	15	0
ein brod messer und stein darzu und ein öhl kändgen	0	3	0
Zwey paar woll karten	0	3	0
ein lichter stock und ein kamb	0	2	0
Eine kist	0	15	0
4 disch tücher 4 handtücher und 2 kiltücher	0	18	0
	25	3	6

	£	S.	D.
Vor Erden geschir	0	7	6
Vor zwey eisene kesten	0	10	0
ein butterfaß ein hall kissel und kübel	0	9	0
eisene pfannen zusammen	0	10	0
das zinnen geschir zusammen	1	5	0
Vor eisene löffel	0	3	6
Vor hand beiler	0	4	0
Vor sechs säck	0	18	0
Vor ohngefehr 50 pfund geschwungenen flachs	1	0	10
ein wollrad	0	4	0
einen eisenen stubofen	3	10	0
zwey Bodallen	0	1	0
Vor 15 alter Daamen	7	10	0
	16	12	10
	25	3	6
	80	18	6
Summa	122	14	10

Dieses ist ein Richtiges Inventory Von uns
d 15t December 1758

Martin [illegible] Affirm'd Before
Jacob Schweitzer Geo. Stevenson D.R.

In reflecting upon the life of Henrich Stentz, based upon information from the records, we are informed of the imposition and hardships endured by all of the families who found it necessary to seek temporary refuge by crossing the Susquehanna River to escapte the annoyances and hardships imposed by the border warfare.

We know that Henrich was Supervisor of Highways in Hellam township, which indicates that he was no doubt in close association with Mr. Michael Tanner (Danner).

It is known that he subscribed with five or six other gentlemen in supporting the First Reformed Church in the area., in the year of 1754. This may have been a passive support with others, as he would have been 64 years of age, this being four years prior to his death.

The evidence of christian lifestyle can only be noted by the record of his children as they set out in life as adults, assembling in the homes for prayer and worship as they applied their labors to the task of acquiring land for the purpose of building the first churches for "Calvinism" as it is described. Such christian like endeavors in priority were not a result of impulse, but considered a result of the home environment and upbringing. The records of the second generation descendants are noted in Brethern activities, as well as Mt. Moriah Baptist Church in Fayette County, and the record of Franklin County, as follows with official record.

These records name the activities of Leonard Stentz and the (Snider and Snyder) brother's in law, who all worked in concert with Mr. Benjamin Chambers and others to establish these first churches, when the area was a part of Cumberland county, prior to the creation of Franklin county.

Therefore we can conclude that grandfather Henrich was a fine christian gentleman amongst others in the community they established at Kreutz Creek, Pennsylvania.

He is buried in the Reformed Church graveyard in that location.

SECOND GENERATION

FIRST GENERATION

HENRICH STENTZ (1690-1758)
(1) ANNA MARIA (_____) dec'd

- ANNA MARIA STENTZ
- MARIA CATRINA STENTZ
- MARIA DOROTHEA STENTZ
- _____ STENTZ DEC"D

HENRICH STENTZ (1690-1758)
(2) MARIA DOROTHEA (BOSSERT)

- HANS JACOB STENTZ
- PHILIP DANIEL STENTZ
- JOHN LEONARD STENTZ
- JUDITH STENTZ
- JULIANA STENTZ
- MARY CATH. ELIZ. STENTZ
- *_____ STENTZ
- *_____ STENTZ

* pending further research

SECOND GENERATION

GORG HERTZOG)
) - - - - -
ANNA MARIA STENTZ)

THIRD GENERATION

(JOHN GEORGE HERTZOG
(
(
(CATHARINE ELIZ. HERTZOG
(
(
(ANDREW HERTZOG
(
(
(ANNA MARGARET HERTZOG
(
(
(ANNA MARY HERTZOG
(
(
(CAROLINA DOROTHEA HERTZOG
(
(
(MAGDALENA HERTZOG

THIRD GENERATION

(MARIA SOPHIA MARG. BEYER, Born 1741

SECOND GENERATION

ALBINUS BEYER)

)- - - (ADAM BEYER, Born 1743

MARIA CATRINA STENTZ)

(PHILIP BEYER, Born 1745

THIRD GENERATION

SECOND GENERATION

ABRAHAM HOLL)
)
MARIA DOROTHEA STENTZ)

(JOHN ABRAHAM HOLL, Born 1744
(
(
(
(JOHN NICHOLAS HOLL, Born 1747
(
(
(
(ANNA MARGARETHA HOLL, Born 1749
(
(
(
(ELIZABETH HOLL, Born 1755

THIRD GENERATION

HANS JACOB STENTZ)
)
ANNA (Lehman) STENTZ)

- HENRY STENTZ, Born 1762
- PHILIP STENTZ, Born 1764
- JOHN JACOB STENTZ, Born 1766
- ANNA MARIA STENTZ, Born 1768
- PETER STENTZ, Born 1770
- ELIZABETH STENTZ, Born 1772
- JOHN STENTZ, Born 1775
- *MICHAEL STENTZ, Born 1780
- *LEONARD STENTZ, Born 1780

SECOND GENERATION

PHILIP DANIEL STENTZ
CATHARINE ELIZ. HERTZOG

THIRD GENERATION

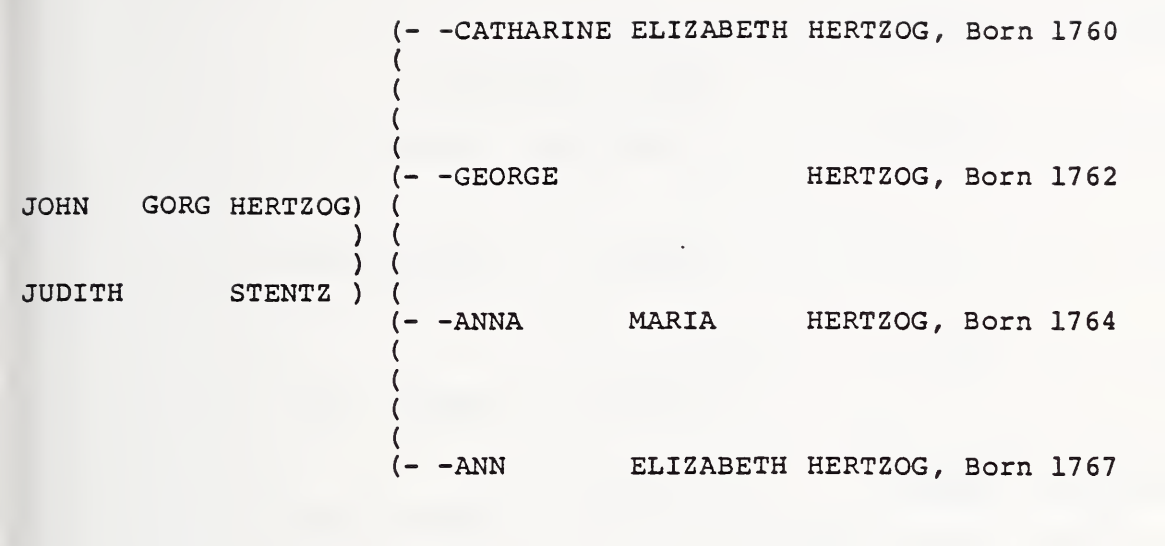
(CATHARINE STENTZ, Born 1762
(
(
(
(EVE STENTZ, Born 1765
(
(
(
(MARY MAGDALENA STENTZ, Born 1768
(
(
(
(ELIZABETH STENTZ, Born 1772
(
(
(
(PETER STENTZ, Born 1774
(
(
(
(DANIEL STENTZ, Born 1779
(
(
(
(SUSANNAH STENTZ, Born 1788

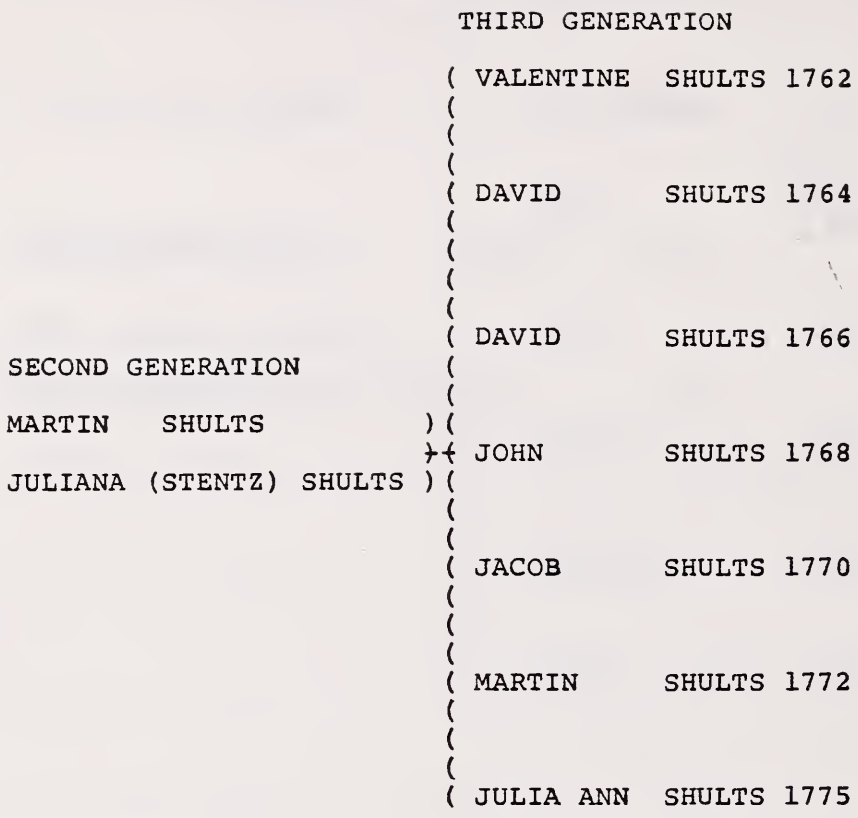
THIRD GENERATION

SECOND GENERATION

JOHN LEONARD STENTZ)
)- -(
ANNA CATHARINE _____)

(MARIA ELIZABETH STENTZ, Born 1767
(
(
(JOHN HENRY STENTZ, Born 1768
(
(
(HENRY STENTZ
(
(
(JACOB STENTZ
(
(LEONARD STENTZ
(
(
(CATHARINE STENTZ
(
(
(PETER STENTZ


(- -CATHARINE ELIZABETH HERTZOG, Born 1760
(- -GEORGE HERTZOG, Born 1762
JOHN GORG HERTZOG)
JUDITH STENTZ)
(- -ANNA MARIA HERTZOG, Born 1764
(- -ANN ELIZABETH HERTZOG, Born 1767


THIRD GENERATION
VALENTINE SHULTS 1762
DAVID SHULTS 1764
DAVID SHULTS 1766
SECOND GENERATION
MARTIN SHULTS
JULIANA (STENTZ) SHULTS
JOHN SHULTS 1768
JACOB SHULTS 1770
MARTIN SHULTS 1772
JULIA ANN SHULTS 1775

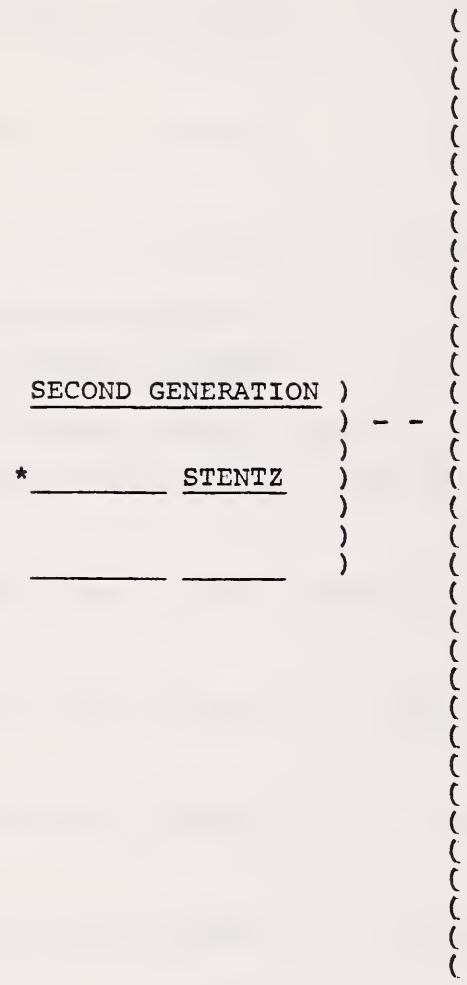
THIRD GENERATION

SECOND GENERATION

JOHN PETER SNYDER)
MARY CATH. ELIZ. (STENTZ)

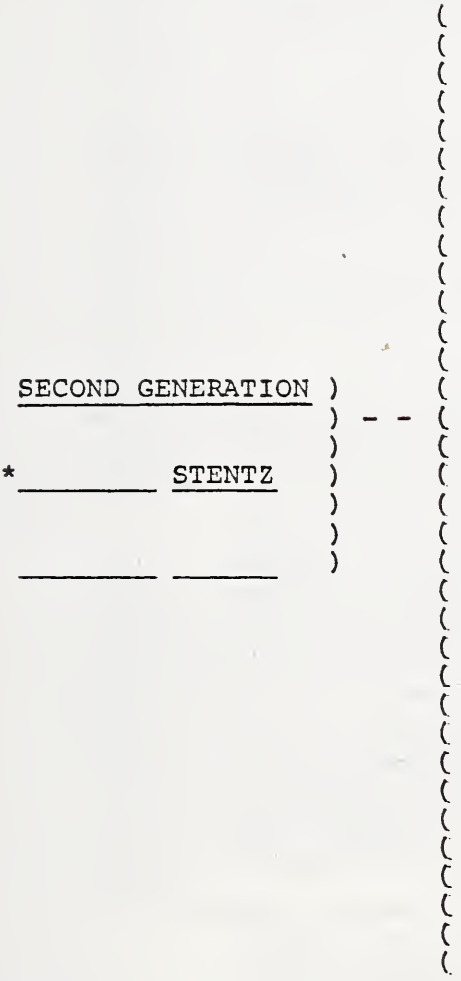
- HENRY SNYDER, Born 1760
- JOHN SNYDER, Born 1761
- PETER SNYDER, Born 1762
- CATHARINE SNYDER, Born 1763
- JOHN SNYDER, Born 1764
- ANNA BARBARA SNYDER, Born 1766
- MARY ELIZABETH SNYDER, Born 1767
- ANNA MARY SNYDER, Born 1770
- JACOB SNYDER, Born 1772
- NICHOLAS SNYDER, Born 1773
- MARY ELIZABETH SNYDER, Born 1775
- JEREMIAH SNYDER, Born 1777
- MARY MAGDALENA SNYDER, Born 1779
- ANNA MARGARET SNYDER, Born 1780

THIRD GENERATION



* Incomplete, pending positive identity from records

THIRD GENERATION



* Incomplete, pending positive identity from records

CHAPTER VI.

THE EVANGELICAL LUTHERAN CONGREGATION IN YORK.

THE first settlements made by *Germans* west of the Susquehanna were undoubtedly at Kreutz Creek and in the region where Hanover now stands—the circuit of the York congregation was inhabited by white men somewhat later. At first the inhabitants of the whole region from ten to fifteen miles around York composed but one congregation; they now worship the God of their fathers in fifteen different churches.

So early as the year 1733, four and twenty heads of families, who, for the most part had emigrated from Wuertemberg, came here together, and, joining themselves in one fraternal band, formed an evangelical Lutheran congregation. They purchased a baptismal book, which is still in the possession of the congregation, and therein they recorded their names as members to this new association, for the eternal remembrance of their posterity.

Among these venerable twenty-four founders of the con-

gregation, all of whom have long since mouldered in the grave, we find many, whose descendants at the present day may be traced by their names. Such are Christian Groll, Philip Ziegler, Heinrich Shultz, George Schwaab, John Adam Diehl, Jacob Sherer, Mathias Schmeiser, George Schmeiser, Martin Bauer, George Adam Zimmerman, George Ziegler, Joseph Beyer, Jacob Ziegler, Valentine Schultz, &c. &c. Other names, less familiar at the present day, are Michael Walch, Carl Eisen, Paul Burkhardt, Henrich Zauck, Gotfried Manch, Christian Kraut, &c. &c.

The first Baptism in the Lutheran church, and consequently in York county, was of two children on the 23d of September, 1733.

From the year 1733, onward, the congregation was visited by different teachers whose hearts were devoted to the faithful service of their heavenly master. Among these may be mentioned the Rev. Mr. Candler, Dr. H. M. Muhlenburg, Rev. Friedrich Handshuh, and Rev. Mr. Brunnholtz. In its early days, this congregation was poor, and held divine service but here and there in private houses.

In the year 1744, the first church was built in York, and the material used in its construction was wood. Soon after the completion of the building, the congregation called the Rev. Mr. Schaum to be their settled preacher. Mr. Schaum served the congregation but a few years, and was succeeded by the Rev. Messrs. Hochheimer, Bager and Raus, in the order in which their names are here mentioned.

As in the time of the Rev. Mr. Raus the congregation had increased to a numerous multitude, the old wooden church was much too small for convenience, it was determined to build a new church; and in July, 1760, the corner stone of a building, 67 by 40 feet, was laid. The material of this building was stone—It was finished in 1762, and was solemnly consecrated in October of that year. The congregation at that time consisted of 550 members.

In the stone church, the following persons preached as regularly called teachers:

1. The Rev. Mr. Hornell, in whose time sacramental vessels were purchased.

Franklin County

Franklin county was formed from Cumberland on April 9, 1784. As was the case in both Dauphin and Cumberland counties, almost all of the first settlers in the present Franklin, beginning in the 1730s, were Scotch-Irish. The existence of such old Presbyterian churches as Rocky Spring and Falling Spring, which date from that decade, is testimony to the origins of these pioneers.

It was only as they and their descendants began moving to the west and south, from about the time of the revolution, that German farmers began coming in numbers into this part of the Cumberland valley and buying up the properties which were for sale. Even so, the number of German churches in this county before 1793 remained small. There were no more than four in 1776, and but nine in 1793. Four of these latter were located in the towns of Chambersburg and Greencastle; the other five were country congregations.

There has long been a tendency to date the German churches in the entire Cumberland valley in Pennsylvania earlier than the credible evidence warrants. Some Reformed congregational historians have assumed that Michael Schlatter came into the Conococheague valley in Pennsylvania in 1748, but this remains nothing more than an unsupported assumption. In the 1760s, Conrad Bucher certainly did minister to the Reformed in the valley from Carlisle to Chambersburg, but there was no one to replace him when he moved to Lebanon at the end of the decade. By 1773 both Jacob Weymer and George Young had begun twenty-year pastorates in Hagerstown. While both men may have traveled north through the valley to preach and administer the sacraments, the fact remains that neither made any report of such activity and both had sizable parishes of their own in Maryland to care for. It is only in the 1780s, with the appearance of such names as Steck, Luetge, Faber, and Spangenberg, that German clergy took up residence in Franklin county and ministered to the German church people there.

BESORE'S

This Reformed congregation in Washington township dates from the middle 1780s.

The earliest evidence of the existence of a congregation here is a call to Cyriacus Spangenberg dated July 9, 1786 and a register in which he recorded his parochial acts.

On December 3, 1791 Henry Miller sold to Daniel Lady, Albertus Heifner, Philip Steffey, and David Beshor, "members of the German Presbyterian Congregation in Washington Township aforesaid in trust and for the use of the said Presbyterian Congregation" one acre of land "whereon the German presbyterian meeting House is now erected." (Franklin County Deed 2, p. 549) The church may well have been built within a year or two of Spangenberg's arrival as pastor.

This was never a union church. Its Lutheran counterpart might be considered Jacob's church, across the line in Washington county, Maryland.

Pastors included Cyriacus Spangenberg (1786-1788), Jacob Weymer (1789-1790), and Jonathan Rahauser (1792-1817).

The congregation is Salem United Church of Christ, three miles west of Waynesboro.

Source: Benjamin Matthias Nead, *Waynesboro* . . . (Harrisburg, 1900), p. 283.

CHAMBERSBURG

Benjamin Chambers laid out the town of Chambersburg in 1764, on a large tract of recently patented land located where Falling Spring creek empties into the Conococheague. He used the columns of the *Pennsylvania Gazette* for July 19, 1764 to inform the public of the "day appointed for drawing . . . lots" and for the "Articles of the Town" to be publicly read. "The Situation of this Town is very good for Water and Stone," Chambers reported, "and Sand all handy to the Spot, and a well timber'd Part of the Country adjoining it: within said Town is a good Grist mill, Saw-mill and

Ref: p 199 History of York, "Pastors & People"

p 200 History of Franklin County

Boring-mill, and Grind-stones going by Water." Chambersburg became the seat of Franklin county when it was established in 1784.

The first grant for church land in the new town was dated January 1, 1768, when Chambers gave a deed for one lot to the trustees of the "Presbeterian Congregation of the falling Spring adhering to West Minister Confession of Faith and Mode of Church Government." (Franklin County Deed 1, p. 210) The first evidence of a German church in Chambersburg is contained in the minutes of the 1768 coetus, when Conrad Bucher reports Falling Spring as one of his six congregations. By the following year Bucher had moved from Carlisle to Lebanon, and the name of the town does not again appear in the coetus minutes until 1791.

The first reference to the Lutheran congregation in the ministerium minutes came only in 1781, when George Young informed his colleagues of the needs of the congregations at Carlisle, Shippensburg, and Chambersburg, explaining that together they could well be a pastoral charge. Unfortunately, there was nobody to send. Therefore, the ministerium urged "that the neighboring preachers be requested to visit these congregations as often as possible, and administer the sacraments, and the congregations be exhorted to keep a Reader, who shall be able to attend to the instruction of children, to lead the singing, etc." (DH, p. 179) Young may have done his share of visiting, both before and after 1781, but there is no evidence that he ever served Chambersburg as its pastor. In the careful report of his responsibilities which he sent to Henry Helmuth in 1786, he makes no reference at all to serving any congregations in Pennsylvania.

On May 1, 1780 Chambers deeded to Nicholas Snider, Leonard Stans, Peter Snider, John Harmony, Henry Coyle, George Smith, and Captain Conrad Snider, trustees, lot 228 "for erecting and building on the above described Lott of ground a House for the Calvinistical Religion." (Franklin County Deed 3, p. 22) On June 28 of the same year he deeded to Daniel Poorman, John Imbell, Peter Fry, Matthew George, John Bussard, and Michael Fry, trustees, lot 274 "for building a Lutheran Church in the town of Chambersburg." (Franklin County Deed 160, p. 350) Taking these two deeds at face value, one must conclude that neither Lutherans nor Reformed had a church building in the spring of 1780.

The available sources of information about what happened at this point are most unsatisfactory. Apparently after securing their own separate lots, and strange as it seems, the Lutherans and Reformed built on the former's property a union church which lasted until about 1808, when the latter withdrew in order to build on their own lot. An act of February 25, 1808 named commissioners to raise $5000 by means of a lottery, "towards the building of a German Reformed Calvanist Church in the Borough of Chambersburg."

Lutheran pastors included Michael Steck (1783-1788/1789) and Anthony Luetge (1789-1794). George Young, Hagerstown pastor from 1773 to 1793, may have preached occasionally and administered the sacraments. Reformed pastors include Conrad Bucher (1765-1769), Christopher Faber in the 1780s, and Philip Stock, beginning in 1792.

The Lutheran congregation is First church, 43 West Washington street. The Reformed is Zion, 259 South Main street, Chambersburg.

GREENCASTLE

John Allison laid out the town of Greencastle in Antrim township. The earliest recorded deeds are dated February 1, 1783. (For example, Franklin County Deeds1, pp. 128, 387)

On August 31, 1786 John Allison deeded lot 72 in "the Town of Green Castle" to Frederick Byer Sr. and John Heflich "for the use of a German Lutherian church and graveyard." (Franklin County Deed 16, p. 474) On November 29, 1786 he deeded a lot to Henry Sites, Jacob Zacharias, Henry Stall, and Christopher Widener, in trust for the German Reformed congregation. (Quoted in J. Edward Omwake, "The German Reformed Congregation At Greencastle, Pa.," typescript, Franklin County Historical Society) The Reformed appear to have built their church first. The cor-

Ref: p 298, History of Franklin Co. Penn.
"Pastors and People"

NOTATIONS & COMMENTS BY AUTHOR/COMPILER

CHAMBERSBURG See page 377

CLARIFICATION OF IDENTITY, INDIVIDUALS NAMED IN "HISTORY"

That portion which reads, " On May 1, 1780, etc. "

* Nicholas	Snider			
Leonard	Stans,	correct identity:	(John Leonard	Stentz)
* Peter	Snider,	correct identity:	(John Peter	Snyder)
John	Harmony			
Henry	Coyle			
George	Smith			
* Captain Conrad	Snider			
Daniel	Poorman	correct identity	(Daniel	Purman)
John	Imbell			
Peter	Fry			
Matthew	George			
John	Bussard	correct identity	(John	Bossert)
Michael	Fry			

* denotes brother's although variance in spelling family identity

NOTATIONS & COMMENTS BY AUTHOR/COMPILER

Extract Reference: GRINDSTONE HILL see page 380

Clarification of Identity: INDIVIDUALS NAMED IN "History"

That portion which reads, "But on October 27, 1798, he deeded his interest in the property to:

Anthony Snider

George Smith

Peter Snider

John Harmony

*John Stumm (1740-1805) Revolutionary Soldier

served under: Captain James Poe
1777

served under: Captain William Long
1778-1779

served under: Captain Conrad Snider
1780

PENNSYLVANIA ARCHIVES, Series 5, Vol. VI
pages 87, 521, 523, 538 & 546

married: Mary Magdalena Stentz, dau of:
Philip Daniel & Cath. Eliz. (Hertzog) Stentz

John Stumm, Will Probated 1805

* *(not to be confused with one John Stump named on p 382,392)*

Conrad Snider

that portion which reads: "On March 16, 1815 the Commonwealth granted a patent deed for 51 Acres, 144 Perches to: John Snyder

Peter Cook (Peter Koch, now spelled Cook)

nerstone for the first Lutheran church was laid on September 13, 1792. Dedication occurred on April 2, 1798.

No early registers of these congregations have survived.

The claim has been made that the Greencastle Reformed congregation was the Conococheague congregation which Schlatter visited in 1748. There is simply no credible evidence to substantiate this claim, and until such evidence is presented it cannot be taken seriously.

Lutheran pastors may include George Young as an occasional supply from Hagerstown, but the first for whom there is evidence is John Ruthrauff, beginning in 1795. Reformed pastors begin with Jonathan Rahauser (1792-1817).

The Lutheran congregation is Evangelical Lutheran, 130 North Washington street. The Reformed is Grace, East Baltimore street, Greencastle.

Source: Adam Stump and Henry Anstadt, eds., *History of the Evangelical Lutheran Synod of West Pennsylvania . . .* (Chambersburg, 1925), pp. 352-360.

GRINDSTONE HILL

These congregations in Guilford township may date from the late 1760s or early 1770s.

The reliable sources for the early history of this church are quite limited. No early registers are known to exist. There is no reference whatsoever to either congregation in the minutes of coetus or ministerium. While there are land records, they do not provide valuable information about the beginnings at Grindstone Hill similar to that found in the case of some other churches. Fortunately, this church had an early historian, who asked some of its oldest members what they were told or what they remembered about the early days of Grindstone Hill. David H. Focht, Lutheran pastor, published the results of his findings in 1855.

According to Pastor Focht, there was a significant settlement of Germans in Guilford township by the middle 1760s. They organized congregations, and the Lutherans invited George Bager to visit them occasionally. Ludwig Heck, whose father was an early deacon, told Focht that Bager had baptized him in the church in 1768 and that later George Young came occasionally to preach and administer the sacraments, being paid in produce hauled to his parsonage in Hagerstown.

Some corroboration of Ludwig Heck's recollections is provided by the church's land history. On July 1, 1772 the proprietors granted a warrant for forty acres in Antrim and Guilford townships to Peter Bonbreak. Interest and quitrent were scheduled to begin on January 1, 1773, suggesting that the land was only then being occupied. A survey of 51 acres 144 perches was made on December 7, 1784. (Cumberland Warrant B-231 and Copied Survey C-35, p. 26, 27, BLR) In neither warrant nor survey is there mention of a church, or of Bonbreak as a trustee, but on October 27, 1798 he deeded his interest in the property to Anthony Snider, George Smith, Peter Snider, John Harmony, John Stumm, and Conrad Snider, trustees of the German Presbyterian church in Guilford township. The deed further recites that the 1772 warrant had been obtained for the use of the congregation. (Franklin County Deed 4, p. 385) It should be noted that the names of four of the trustees are the same as those of four trustees of the Chambersburg Reformed church in 1780.

On March 16, 1815 the Commonwealth granted a patent deed for the 51 acres 144 perches to John Snyder and Peter Cook, who were then trustees of the Reformed congregation. (Patent H-12, p. 571, BLR) Twelve days before, the act of March 4, 1815 (Act 59) authorized the sale of all but twelve acres of this patented land, and it was promptly disposed of. (Franklin County Deed 11, p. 553)

As the time for building a new church approached, both sides were aware that the remaining land was owned by the Reformed only. Accordingly, on January 20, 1832 an agreement was entered into by Lutheran and Reformed trustees, stating that "for a long time" both congregations had used and maintained the church, graveyard, and schoolhouse "at the grindstone Hill known by the name of Solomon's church." Now the old church was "in a ruinous condition" and it was necessary to build "a new and suitable house." Accordingly, the Reformed sold the Lutherans a half-interest in the

Ref: p 299, History of Franklin Co., Penn.
"Pastors and People"

Historic Sketch of Zion Reformed Church

IDENTITY OF INDIVIDUALS

May 1, 1780

Nicholas	Snider	)
		)
Peter	Snider (John Peter Snyder)	) 3 brother's
		)
Captain Conrad	Snider	)

(Nicholas Snider, married: one "Katie" Stentz
(who was not descended from the
(Henrich Stentz family, but others.
(
(Nicholas and "Katie" (Stentz) Snider, children: Jacob,
(Jeremiah, John, Nicholas, Mary, Elizabeth, Margaret,Sallie.

(John Peter Snyder, married Mary Cath. Eliz. Stentz,
(dau of: Henrich and Maria Dorothea (Bossert) Stentz.

(Captain Conrad Snider, married Catharine Stentz,
(dau of: Philip Daniel and Cath. Eliz. (Hertzog) Stentz.

Leonard Stans (John Leonard Stentz)
son of: Henrich and Maria Dorothea (Bossert) Stentz.

CONSISTORY 1811

(Jeremiah Snider (Colonel Jeremiah Snider) War 1812
(son of: Nicholas and "Katie" (Stentz) Snider,
(who married: Margaret Roemer

(Godfrey Greenawalt's daughter Elizabeth Greenawalt,
(married: Nicholas Snider,
(son of: Nicholas and "Katie" (Stentz) Snider.

(Bernard Snyder, another of the immigrant Snyder
(brothers, not identified in these varied
(historical extracts.

(Note: The Jacob Snider, referenced on page 304 of this
(
(volume, is the son-in-law of Rev. Christopher Faber,
(
(and is of a separate Snider family identity.

the foregoing is stated that such may not be con-

(strued with one Jacob Snyder (1772-1839)
(son of: John Peter and Mary Cath. Eliz. (Stentz) Snyder,
(who married: Catharine Harley,
(dau of: John and Rebecca (Landis) Harley.

Historical Sketch of Zion Reformed Church Chambersburg, Pa.

1780-1911

Trustees Under Deed Conveying Lot

May 1, 1780.

Nicholas Snider,
Leonard Stans,
Peter Snider,
John Harmony,
Henry Coyle,
George Smith,
Captain Conrad Snider.

Consistory, 1811.

Elders.	Deacons.
John Stump,	Jeremiah Snider,
Christian Grove,	David Comfer,
Jacob Heyser,	John Strealy.

Trustees.

Christian Etter,
George Faber,
John Stump,
Godfrey Greenawalt,
John Swartz,
Henry Shearer,
Samuel Coldsmith,
Jacob Bickley.

Building Committee, 1811.

John Stump,
Christian Wolff,
Jacob Heyser,
Jacob Snider,
Frederick Roemer,
Daniel Smith,
Treasurer Building Fund.

Contractors.

Jacob Zettel,
Contractor Carpenter Work.
Mr. Grubb,
Contractor Brick Work.

Act of Incorporation, 1819

German Reformed Calvinistic Congregation of Zion's Church in the Borough of Chambersburg

Trustees Under Charter, 1819.

Christian Etter,
Barnard Wolff,
George Faber,
John Stump,
Godfrey Greenawalt,
John Swartz,
Henry Shearer,
Samuel Coldsmith,
Jacob Bickley.

Petitioners for Charter.

Godfrey Greenawalt,
Christian Etter,
Jacob Heyser,
Jacob Snider,
Christian Wolff,
John Stump,
Abraham Kieffer,
Benjamin Kieffer,
Barnard Wolff,
William Heyser,
Henry Smith,
Daniel Smith,
Christian Grove,
George Faber,
Henry Kyler,
John Whitmore.

3

Prepared at the Request of the Consistory

By
HON. M. A. FOLTZ
and
LINN HARBAUGH, ESQ.

Chambersburg, Pa.
Public Opinion Print
1911

Formative Period

1779–1811

From Colonial to National Life

Introductory—The Rev. Michael Schlatter's Visit to the Conococheague, 1748.

To the fathers of the Reformed church who ministered so faithfully in behalf of the earliest German emigrants to America may be justly ascribed much credit for the record of religious life and good works unfolded in the following pages. The church of the Reformation in Switzerland, under the leadership of Zwingli, insisted from the beginning upon the principles of an educated ministry and a thorough training of her young people in the truths of the Heidelberg catechism. Moreover, the church followed her people to the land beyond the sea, and with guardian care and liberal hand, encouraged and enabled them to organize, and to stand alone. Had it been otherwise, the history of Zion Reformed church for the 131 years of its existence would perhaps have been of little importance.

The Scotch-Irish, with Benjamin Chambers as their pioneer, settled at the junction of the Conococheague creek and the Falling Spring in 1730. Only six years later there were a few families of German emigrants located in Guilford and Antrim townships, and soon thereafter they came in large numbers and established themselves in different parts of the Conococheague settlement, in Hamilton and Letterkenny, the northern section, not known by those names at this early time. As early as 1748 the Rev. Michael Schlatter, a missionary of the German Reformed church, made a journey westward from Philadelphia beyond the Susquehanna river as far as this settlement. It has been repeatedly asserted that Jacob Snively, a German settler near Shady Grove, is the person referred to by Mr. Schlatter when he records in his journal that: "We did not arrive in Conococheague until two o'clock in the morning of the 9th (May) when we came to the house of an honest Swiss and gratefully enjoyed a very pleasant rest." He adds that he preached there the same day, and it seems fair to conclude that this was the first service and sermon by a minister of the German Reformed church within the present limits of Franklin county. As a direct result of pastor Schlat-

ter's journeys in Pennsylvania, and in response to his appeals made in person to the synods of Holland and Germany and other countries, young ministers were sent to America to care for the emigrants and to organize congregations. These were missionaries, therefore, not to the heathen, but to a people who had already been trained in religious life and thought; and their labors were, as Mr. Schlatter quaintly records in his journal, "in the service of the lost sheep, to collect them together, to bring them in order and to edify them."

As Dr. Harbaugh, in his introductory volume of "The Fathers" clearly states it: "These Christians of the Reformed faith who entered into the first church organizations in this country, as ministers and members, were brought together in peculiar times and under peculiar circumstances. They were emigrants, or rather exiles and refugees from France, Switzerland and the Palatinate, such as were pressed to forsake their countries and homes beyond the Atlantic by the cruel spirit of religious intolerance and persecution."

As so graphically described by Rev. Dr. Davis in his memorial sermon on the death of Elder Barnard Wolff, delivered in this church, Sunday, Dec. 24, 1871, in alluding to the aged elder's birth, 1790, "eighty-two years ago," and death, 1871: "At that time Chambersburg was a mere hamlet surrounded by forests. A few houses were scattered here and there, but its main business was done along the Falling Spring Run, about King street, and its traffic was by means of pack-horses, that under tinkling bells, trailed over our mountains to what was called 'the still farther west.'"

The Rev. Jacob Weimer's Visit to Our People, 1778-1780

Such then were the people, and under such guidance, who in 1778 or 1779 gathered at the home of Nicholas Snider on North Main street, Chambersburg, to organize a congregation which has now had a continuous existence for at least one hundred and thirty-one years. Nicholas Snider was a substantial citizen who in 1777 bought from Benjamin Chambers, who then lived in what was known as Guilford township, Cumberland county, the lot on which the National hotel now stands, for the sum of one pound and ten shillings (four dollars) on condition that the purchaser should within two years build a good, substantial dwelling house on said lot, at least sixteen feet square with chimney of brick or stone. It is known that Mr. Snider did build, and that he became an inn-keeper, and it was here that the Rev. Jacob Weimer, then pastor at Hagerstown, held services for the German Reformed citizens of this community, at stated intervals for some time. That

he was present at the organization of the congregation is very probable. There were people of the German Reformed faith in the districts now known as Hamilton and Letterkenny townships, and as far north as Path Valley, who became members of this congregation at this early period. When they came to Chambersburg to vote, as they were required to do, or for other accommodations to be found in a settlement town, they would naturally seek food and lodging amongst their countrymen.

It is not surprising, therefore, to learn that many of them discovered a new bond of brotherhood in their common faith, and that the result was the prompt organization of a congregation at the Inn of Nicholas Snider some time in the period between 1777 and 1780.

Lot for Church Erection
Conveyed May 1, 1780

There is no actual record of the organization, but on the 1st of May 1780, Col. Benjamin Chambers and Jane, his wife, conveyed the lot at the corner of Main and German streets to Nicholas Snider, Leonard Stans, Peter Snider, John Harmony, Henry Coyle, George Smith and Capt. Conrad Snider, "for the love and affection they bear unto" these men, and more especially for promoting religion in Chambersburg, as well as for and in consideration of the sum of one pound ten shillings." * * to the persons named, "their heirs and successors as trustees for building a Calvinist church in Chambersburg—to have and to hold unto the said Nicholas Snider and the other persons named, "their heirs and successors for erecting and building on the above described lot of ground a house for the Calvinistical religion" * * and they "their heirs and successors nor any other trustees that may be hereafter chosen by the congregation shall not put the said lott of ground to any other use than the af'd house and a burying place or other seminaries of learning." "And to the only proper use and behoof of them * * their heirs and successors forever, *trustees in behalf of the congregation.*"

The foregoing quotations have been given from the deed for the sake of brevity in the narrative, and for the purpose of submitting what is regarded as documentary proof that the congregation was formally organized prior to the year 1780. That the lot was conveyed to these men, who in the years that followed became elders, deacons and trustees in turn, and to their only proper use and behoof "their heirs and successors forever, trustees in behalf of the congregation," would seem to be convincing enough on the point that they had received their authority as trustees from the congregation in whose behalf they were acting.

In place of the usual ground rent, the grantor reserved: "out of the above described lot of ground annually forever one Rose in

June which is to be the annual yearly rent" a stipulation faithfully observed for many years.

Who the members of the congregation were at that early time, will never be known, but our cemetery is the last resting place of many of the fathers and their descendants, as a walk through the sacred spot will reveal, and an inspection of the tombstones in connection with the church record of 1832-56, the only one in existence, awakens the temptation to name at least a portion of the consistory of 1780.

It is very probable that the elders were, Nicholas Snider, Leonard Stans and John Harmony.

The following are names of some of the persons who were baptised and confirmed by Parson Weimer at the time of organization, or at some time during his pastorate:

Conrad Betz, died in1831, aged 80 years, was a young man of 28 years when the congregation was organized.

Nicholas Schneider (Snider) at whose house the organization was effected, and whose birth-place was on the Rhine, was born Jan. 19, 1732, and died March 20, 1786.

Lewis Denig, Sr., died Sept. 17, 1830, aged 75 years. He was 25 years of age, and his wife, Barbara, who died in 1801, aged 41 years, was 20, at the time of organization.

Ulirie Stuple, born Nov. 5, 1747, was 33 years of age at the time referred to, and died Nov. 29, 1828.

Johannes Reffschneider, born Jan. 1745, died Oct. 10, 1812, was in his 35th year. These two were probably deacons.

Among the younger members of the congregation in 1780, were: John Strealy, in his 18th year, John Smith, Sr., in his 20th, Jacob Snider, in his 13th, Christian Kieffer in his 12th year.

Catherine Radebaugh was in her 28th year and Mrs. Catharine Berlin was 35 years old.

The congregation did not build upon their lot, but in a few years united with the Lutheran people in erecting a log church on Washington street. It was a two story structure with a cupola, but no steeple and the furnishings were very crude. In place of pews the worshippers sat on rough blocks formed by sawing trunks of trees in convenient size.

In 1789 the people of the Reformed church built a school house at the rear of their lot on the German street front, and after separation from their Lutheran brethren in 1808, held services here in the winter months, and met during the summer season in the Associate Reformed church, which then stood in connection with their burial ground in the immediate vicinity of the borough on the southeast.

While as yet without a church building of its own, the congregation evidently had large things in view, for on March 28, 1804, it acquired title to an additional sixty-four feet on Main street, at

the price of 120 pounds which included a building and other improvements, and curiously enough it was conveyed "in trust for the use of the German members of the Presbyterian congregation in the borough of Chambersburg forever." But the trustees being Christian Wolff, Esq., and Jacob Snider, Inn-keeper, sufficiently indicated its intended use.

Subscription Plan Adopted for Building Fund, Successful

During the opening years of the century there was much discussion, and many plans proposed for the building of a church. Evidently the advocates of a substantial building, and one that would meet the requirements of the congregation for many years to come, prevailed, for something like five or six thousand dollars was the sum determined upon for building purposes. In accordance with the custom of those days, a lottery was proposed, and an act was passed by the Legislature of Pennsylvania in January, 1808, "to raise by way of lottery, a sum of money for the purpose of building a meeting house in the borough of Chambersburg, Franklin county." The amount expected to be raised in this way was $5,000.00 but for some unknown reason the proceedings were suspended for a year or two, and in the meantime, on December 26, 1809, subscription books were opened. The amount subscribed in this way was five thousand five hundred and fifty-two dollars and thirty-seven and a half cents.

In the excellent little history of the congregation, written by the Rev. W. Wilson Bonnell, pastor of the church in 1844, the author mentions the list of contributors to the building fund as one of the papers that was placed in the corner stone. The disappointment attending the opening of the corner stone is referred to elsewhere, but in a box in the belfry of the church, placed there a number of years ago, was found one of the original lists containing thirty-eight names, with the amounts contributed set opposite each one. The obligation is as follows:

"We the herein named subscribers promise to pay or cause to be paid to the trustees of the German Reformed Calvinist congregation in Chambersburg or their successors for the purpose of defraying the expense of erecting a church in the borough of Chambersburg the respective sums annexed to our names payable in three equal installments—to wit, the first instalment to be paid on the first day of May eighteen hundred and ten, the second six months following and the third on the first day of May eighteen hundred and eleven—Given under our hands the twenty-sixth day of December eighteen hundred and nine."

This list yielded a total sum of $466.00. How many of these lists were out, and how long it took to raise the funds necessary for building it is impossible to say, but evidently for several years

the progress made in this direction was not satisfactory, and in January 1811 the lottery plan was again attempted. On January 17, 1811, eight representative men of the town, appointed commissioners by the Act of Assembly, were sworn to faithfully perform the duties entrusted to them, and the oath was administered by Wm. Maclay, one of the judges of the Court of Common Pleas. The plan was a failure and was soon abandoned, probably for the reason that it was not entered into with the spirit that would have insured financial success. The Protestant Episcopal church of Carlisle had a like experience, and many other churches of that time adopted the plan with much the same result. It is not pleasant to dwell upon an idea that is so repulsive to the Christian people of the twentieth century, but in early times public sentiment found no objection on moral grounds, as may be inferred from the endorsement of the Legislature and the Courts. All this may be set down as one of the many curious and remarkable facts of religious history. It were well if it were entirely forgotten, unless perchance it be employed to emphasize by contrast, the higher moral perspective of public and private conscience in the twentieth century.

The Corner Stone Laid
June 29, 1811

Whatever the condition of the subscription list may have been, it was satisfactory enough to warrant a beginning of the church building, and after a foundation had been completed, resting upon a solid bed of lime stone seventeen feet below the surface, the corner stone was laid, June 29, 1811. In it were placed the list of contributors, and a paper which read as follows:

"Inasmuch as the members of the German Reformed congregation in and about Chambersburg, in the state of Pennsylvania, consider it highly necessary for themselves and their posterity, to erect a church to the honor of the Triune God, the proper arrangements having been made, the building was commenced in the year of our Lord 1811, under the administration of James Madison, President of the United States, and Simon Snyder, Governor of Pennsylvania.

Article I.

"This church is erected in honor of the Trinity and shall be called Zion's Church.

Article II.

"This church is, and ever shall remain the property of the German Reformed congregation; yet it shall also be allowed, with the consent of the church council, for all other ministers of the Gospel to preach therein.

Article III.

"This corner stone is laid the 29th of June in the year 1811, as

a memorial of the true corner stone, our Lord and Saviour Jesus Christ, who alone is the true foundation of our salvation; at which time the Rev. James Hoffman was pastor, being also a regular member of the German Reformed Evangelical Synod.

Article IV.

"The gentlemen who were appointed by the members, under God's blessing, to erect this church are, John Stump, Christian Wolff, Jacob Heyser, Jacob Snider and Frederick Roemer.

"Daniel Smith, who had been for a considerable time the treasurer of the congregation, was appointed treasurer of the building fund. The consistory was composed of Elders, John Stump, Christian Grove and Jacob Heyser, and Deacons, Jeremiah Snider, David Comfer and John Strealy."

15

Church Building and Charter Period

1811—1831

Loss of Records

Church Building Completed and Occupied, 1813

The building had progressed so far that the walls were raised to the eaves, when by a violent storm of wind and rain the west wall was thrown down. Mr. Bonnell observes: "This was a sad stroke upon the energies and pious efforts of the people. Nothing daunted, however, they went forward, and appeared to have received fresh vigour from this trial of their faith, and in the year 1813, they had the pleasure of seeing their house of God completed." Jacob Zettle was the contractor for the carpenter work, and a Mr. Grubb for the brick work. In the progress of the building only one person received injury. John Myers, was thrown down in raising the large ball upon the spire, and was made permanently lame by his injury.

Thus may be summed up the first thirty years of the history of this congregation. The facts are few for the reason that people of that day were making history rather than recording it, and for the further reason that personal data and records of all kinds were destroyed in the great fire of 1864. This is especially true with reference to the loss of the manuscript history of the town by Hon. George Chambers.

There remains, however, a fitting close to the narrative of the first quarter of a century in Mr. Bonnell's interesting description of the church as it stood completed in 1813:

"The building was sixty feet in length, and forty-five in width, with a steeple one hundred and fifty-six feet in height standing upon the northern end and extending fifteen feet from it. The pulpit was on the west side of the church and galleries extending along the opposite side of the two ends. The ceiling was high, disproportionately so, and the pulpit much more elevated than in more modern edifices. In the steeple were placed two bells which were cast in London in 1816 and cost, together with the fixtures, $889.33. This chime of bells was considered by competent judges to have been very superior. The larger of the two was broken some years after."

The present bell was cast in Philadelphia in 1834. It was purchased by Jacob Heyser and Barnard Wolff, donated by them to the congregation and placed in position July 21, 1835.

The beautiful glass chandelier which once decorated the centre of the church, was the gift of the ladies of the congregation, and its cost was upwards of $300. Such a large sum raised at that early day could not have been done unless through organized effort, and it therefore declares this to be the one-hundredth anniversary of the founding of the Ladies' aid society of Zion Reformed church, in spirit at least, if not as formally and efficiently as at present. Mr. Bonnell states that when the church was remodelled in 1835 this chandelier was taken down and thereafter the house was lighted by lamps.

It may be further noted that the interior as originally designed had two doors opening on the east side, and low windows of Gothic design with immense shutters. The pulpit was nine feet high with an elaborate sounding board, an attachment which was thought to be necessary in those days.

Turning aside at this point, it may be worth while to notice briefly some things touching the personality of the men who were identified with the formative period of this congregation, most of whom were active in its affairs and devoted to its welfare for many years both before and after the laying of the corner stone.

It will be noticed that this historical sketch as a whole has been divided into four periods. This has been done for the convenience of the committee in charge of the work, and no attempt has been made to accurately define the beginning and end of each period mentioned.

Persons who were deacons and trustees in the first period, became elders in the second, and past elders in the third; and indeed the record of continuous service as office bearers is one of the inspiring heritages of this congregation handed down from the 19th century.

Personnel of the Early Office-Bearers

Colonel Jeremiah Snider, a deacon in 1811, and afterwards an elder and for many years president of the consistory, was one of the most prominent men of our community. He was a member of the town council in 1809, and joined with Christian Grove in helping to secure a banking institution for Chambersburg. He was Sheriff of the county from 1817 to 1820. In the war of 1812 he was captain of a company that marched to Meadville where it joined with others, making the first Regt. Pa. Vols., of which Jeremiah Snider was made Colonel. They went into winter quarters at Buffalo, and were discharged from the service in January, 1813, and returned home.

John Strealy, sr., a deacon in 1811, was a cabinet maker, exceedingly skillful in that kind of work. While he was much sought after by people who admired his work, and crowded him with orders for various pieces of furniture, he preferred farm life to the work of a cabinet maker, and in his later years did very little work at his trade. He was a good churchman, as were other members of his family, his son John, serving as a deacon from 1843 to 1849, and from June 2, 1847, to Sept. 5, 1849, as its secretary.

David Comfer, a deacon at the time of the corner stone laying, was a basket maker of Chambersburg. Very little is known of him, though the family name appears frequently in lists of early settlers.

Abraham Kieffer and Benjamin Kieffer, were of the number of that family name in Letterkenny township who attended this church prior to the erection of Keefer church. Abraham Kieffer was a prominent farmer near Keefer's store, and was widely known as "Old Uncle Abraham." He was a Revolutionary soldier, and according to tradition served in the Company of his brother-in-law, Captain George Beaver, in command of a company of Berks County Associators. Born Nov. 18, 1758, he died August 1855, and is buried in Keefer's graveyard, a monument marking his grave.

In the list of taxables and freemen of Franklin county, 1786, may be found the name of John Stump, senior elder when the corner stone was laid. He became the owner of 145 acres and 112 perches, which was part of the large plantation owned by the Eattons, situate in north Hamilton, known on the parchment as "Joseph's Delight." In November, 1802, John Stump and Barbara, his wife, conveyed the tract to Michael Palmer. Coming down in the family, it is now in the ownership of Charles M. Deatrich, St. Thomas. The Stumps were a prominent family in the Reformed church, and well known for their piety and service in the Master's cause. In 1806, Frederick and Margaret Stump who emigrated from Lebanon county, Pa., to Stark county, Ohio had the pleasure of seeing three of their sons in the ministry of the Reformed church.* Adam Stump was ordained in 1840, and served various charges sixteen years. Frederick Stump came to Chambersburg, Pa., and married Miss Eliza Bell, Sept. 6, 1842. Returning to the west with his bride, he completed his course for the ministry, and his ordination took place in the following spring. He labored successfully eight years. The third and youngest brother was ordained in 1809, but his ministerial career continued only two years and three months. All three died in the vigor of manhood, but their combined service of twenty-five years was greatly blessed. That they were of the same family branch as

*Fathers of the Ref. Church, pp 407, 426, 452.

the revered senior elder John Stump, whose name also heads the building committee of this church, is a reasonable conclusion.

Mr. Stump's colleagues in the eldership were also men of worth, and devoted churchmen. Christian Grove in earlier life was a farmer of Letterkenny township, and afterwards became a citizen of Chambersburg and was prominent in the affairs of town and county. The name Christly Grove appears on the list of taxables of Letterkenny in 1786, which then embraced the townships of Letterkenny and Greene. He is undoubtedly one of a number of Germans including John Stump, from that section of the county who met Pastor Weimer at the house of Nicholas Snider and assisted in organizing the congregation. In 1809 he was a member of the town council and strongly advocated the movement which resulted in the establishment of the Bank of Chambersburg in that year. He was the father of John Grove who assisted in the erection of the church.

From the Netherlands to America in 1760 came William Heyser, who settled at Hagerstown, Maryland. He was the master builder of the Reformed church at Hagerstown in 1770, and became a patriot of the Revolution as Captain of his company, participating in the battles of Trenton and Princeton. His son, Jacob Heyser, was born in 1769 and located in Chambersburg in 1790, and at once became a prominent citizen of the town. He was one of the founders of the Bank of Chambersburg, and of the Agricultural society; was county commissioner, 1805-1807; county treasurer 1817-1820; auditor, 1832-1835; member of the Legislature, 1807, 09, 14-15. He conducted a large trade in the tin and coppersmith business. Such was the active life of a man who was an office bearer in the Reformed church during almost his entire life in this community. (For family history, see Biographical Annals of Franklin county, 1905.)

Christian Wolff, one of the building committee, was the ancestor of the Wolff family in Chambersburg. He was a son of Johann Barnhardt Wolff, (who came to America with his parents George Michael and Juliana Wolff, from Oberhoestadt in the Palatinate in 1739 when he was only seven years old) and Anne Charlotte Bier, daughter of John Peter Bier, who emigrated from the Duchy Deux Ponts, in Cassel in 1748. Of a family of ten children, Christian was the fourth, and first son. At the age of fourteen he helped to guard the Hessian and other prisoners captured at Trenton and Princeton and sent to Lancaster, where his parents then resided. About 1786, he came to Chambersburg and followed his trade as a saddler and harness maker. He was one of the trustees named in the charter of the Chambersburg Academy. He was born Dec. 6, 1762, and died Feb. 9, 1841. On May 10, 1789, he was married to Anna Maria Krause (born March 23, 1763, died Oct. 31, 1854) daughter of Jacob and Christian Krause

of Lancaster county. (For family history see Biographical Annals of Franklin county, pp 162-3.)

Relative to the building committee, besides John Stump, who heads the list, and Christian Wolff and Jacob Heyser, already referred to, the remaining members were Jacob Snider and Frederick Roemer. Mr. Snider was a son-in-law of the Rev. John Christopher Faber, the third pastor of the congregation; 17— to 1789, whose wife is buried in our graveyard. As early as 1786, Frederick Roemer was an inn-keeper in Heck's old property, South Main street.

Mr. and Mrs.. Frederick Roemer were given certificates of dismission, May 19, 1835, to the church in Tiffin, O., to which city they removed.

Daniel Smith, sr., treasurer of the building fund, one of the original members of the congregation and for a number of years treasurer of the congregation prior to the laying of the corner stone, was the head of a family prominent as members of Zion Reformed church, for more than seventy years. His wife was Miss Mary C. Lautzenheiser. Their eldest son, Henry Smith, who died August 3, 1852, in his 63rd year, was the publisher of "The Church Harmony, Selection of Psalm and Hymn tunes, set pieces and anthems, 1837 (8 editions), printed by H. Ruby." A copy of the work of a later date in the possession of Frank McGrath, shows that it must have been in popular demand, as it is one of the "Twenty-eighth edition."

John Smith died suddenly of apoplexy, March 15, 1851. The Church Record says: "In the death of this good brother the church sustains a severe loss. Benevolent, charitable and kind, ready for every good word and work, cheerfully did he take upon himself the superintending and beautifying of our cemetery. Every tree will bear testimony to his taste." He was a merchant at the time of his death and was manager of the Hollywell paper mills in the ownership of which he was associated with his brothers-in-law, Barnard Wolff and William Heyser. He was a devoted and earnest supporter of the church and her institutions, a trustee of the theological seminary 1836 to 1851, treasurer of the board, 1837-51, and trustee of Marshall college, 1837-50. He married Amelia Heyser, daughter of Jacob and Cathrine (Ott) Heyser, Feb. 15, 1827, by whom he had five-children, all deceased. The daughters of Daniel Smith, sr., all members of this church were, Elizabeth, married to Benjamin Fahnestock; Anna Mary, married to Jacob Heiks, died in 1840; Catherine, married to Frederick Smith, died August 6, 1852; Anna Barbara, married to Abraham Caufman and Charlotte Matilda married to David Oaks, the two latter being long associated as partners in the forwarding and commission business.

As to the Board of Trustees, under the Act of incorporation

besides Barnard Wolff and John Stump, already referred to Christian Etter was an elder of the church in the period between 1811 and 1832. In 1821 he commenced the manufacture of cut nails. His factory was located on the north side of the Falling Spring Presbyterian church, on the site of the house now occupied by J. W. Rearick. George Faber, elder 1833-34, removed with his family to Pittsburg in May 1834, where he died in September of the same year. Godfrey Greenawalt, (born Dec. 21, 1778) died Dec. 1, 1847, was a prominent business man and resident of Chambersburg, and farmer of Hamilton township. In 1818, he was a member of the town council. All his large family but two were at one time members of the church, as are many of his grandchildren to-day.

John Schwartz, recorded as past elder, in minute book, April 22, 1832, was a farmer of Greene township, residing near Hambright's mill, and was married to Magdalene, daughter of Christian Etter. Henry Shearer was a tax payer in Letterkenny township in 1786. Conrad Coldsmith resided on West Market street and on the Church Record book is recorded: "Died 1848 in the triumph of faith in Christ." His wife was Mary, daughter of Frederick Foltz, Letterkenny township. They had a family of seven children, six of whom are recorded as members of the church.

P 206 thru 219 inclusive, from:

Historical Sketch of Zion Reformed Church
Chambersburg, Pennsylvania

THE FIRST MENNONITE CHURCH

in

FRANKLIN COUNTY, PENNSYLVANIA

Daniel Lehman, Born 1742, son of:
John Hans and Anna (Hege) Lehman, departed Lancaster County at an early age for what is now Franklin County where he inherited land.

The first Mennonite Church in Franklin county was erected on the land of his farm and Daniel not only served as Minister but became the first Mennonite Bishop of the Church.

Today this historical site is occupied with a most beautiful sprawling retirement community complex that is named: MENNO HAVEN in memory of Menno Simon.

The following ten pages:

A HISTORY

of

FIRST EVANGELICAL LUTHERAN CHURCH

1765-1980

Published in Celebration of THE 200TH ANNIVERSARY of the Colonel Chambers Land Grant.

By Hazel Baker Wagaman

This grand lady lives in retirement at "Menno Haven" and presented me a copy of this memorial program, from which these ten pages are extracted.

compiler

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Two Hundredth Anniversary of the
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Chambersburg, Pennsylvania

by

Hazel Baker Wagaman

The first two parts of this history are based on an unpublished history manuscript written by Dr. A. J. White Hutton in 1953, revised and edited by Mrs. Wagaman. Other sections of the history and the supplemental materials were written by Mrs. Wagaman.

Dr. James S. Steck and Pastor Charles M. Heaps assisted as advisors and editors in preparing the manuscript for publication. Mrs. Joanne Shaneberger typed the final draft of the history.

The History of First Evangelical Lutheran Church is a project of the Bicentennial Committee, Mrs. Anna Belle Eberly, chairperson.

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First Evangelical Lutheran Church

Lutheran Settlements in the New World

The first settlement of Lutherans in this country was made by emigrants from Holland in 1621 in what was then called New Amsterdam, New York. This settlement took place a little more than a century after the discovery of America by Columbus and but a year after the landing of the Pilgrim Fathers on Plymouth Rock. These emigrants came to this country that they might have freedom in worshiping God. The government of Holland was enforcing its decree against certain Christian groups; and the Thirty Years' War was then raging in Germany, threatening the destruction of Protestantism in all of Europe.

The second settlement of the Lutheran Christians was made by the Swedes on the Delaware, in 1638, on the present site of Wilmington. Under continued immigration from Sweden the colony grew and spread north and south on both sides of the Delaware. The country was held in the name of the Swedish sovereign and the colony was called New Sweden. At that place for nearly two centuries there was a regular succession of devoted Lutheran pastors — thirty-five in number — ministering to the colonists in at least six Swedish churches. The first Lutheran church built in America was erected on Tinicum Island in 1646. Holy Trinity at Wilmington (now known as "Old Swedes Church") was dedicated June 4, 1699. Gloria Dei Church in Philadelphia was dedicated just one year later. Both of these buildings are today in the possession of Episcopalians (from *The Lutheran Church in American History* by Abdel Ross Wentz).

Up to 1730 some small Lutheran settlements were made in Pennsylvania, Maryland, Virginia, and the interior of New York. In 1733 the Saltzbergers journeyed into Georgia and there introduced the doctrines of the Lutheran Church.

While the Lutheran settlements were taking place in New York and along the Hudson, on the Delaware, and in Georgia and the South, a whole string of settlements, of somewhat differing nature, was gathering in Eastern Pennsylvania. These soon made Pennsylvania the center of the Lutheran population in all the colonies, so that to this day she has a larger Lutheran population than any other state in the Union.

It is recorded that in October, 1726, four ships arrived in Philadelphia, crowded with Irishmen, Dutchmen, Palatines, and Germans from various parts, all tired of the misery, taxes, and religious quarrels in their native lands, who had come to Pennsylvania "to seek brotherly love." The Germans from these various sources drifted out of Philadelphia to what was then termed the West, settling in Lebanon County about 1730, in York County in 1732, and in Dauphin County sometime before 1745. It is said that in 1760 they were noted in considerable numbers in Cumberland County. A reliable German historian declares that as early as 1731 Jacob Snively and Joseph Crunkleton, two German settlers from Lancaster County, located in Antrim Township, which at the time was a part of Lancaster County. M. A. Foltz, speaking before the Kittochtinny Historical Society, stated that it was then a tradition handed down in the Reisher family that the second settler in Chambersburg was one of their ancestors, further commenting that it is at least certain the Reishers were very early

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settlers. In 1735 the German Mennonites were in the extreme southern portion of what is now Franklin County. The same authority places the beginning of the German settlement at Grindstone Hill as early as 1736 and states that in the same year Germans settled in Greene Township, noting also that Samuel Bechtel, a German, was a resident of Path Valley in 1737.

The beginning of the Lutheran Church in the region that now comprises our Central Pennsylvania Synod is found in the arrival at Philadelphia, September 11, 1728, of John Casper Stoever, Jr., a theological student twenty-one years of age. In Rupp's *30,000 Names* he is designated as "Missionary." Father and son arrived on the same ship, their names being exactly the same — John Casper Stoever.

Stoever arrived just fourteen years before the Reverend Mr. Henry Melchoir Muhlenberg, often styled the Patriarch of the Lutheran Church in America. The ordination of young Stoever, then only twenty-six years of age, took place in a barn at The Trappe, April 8, 1733. At the same time he was married to Maria Catarine Merkling. The young missionary and his bride found a home at Earl Town, in Lancaster County, from which center he officiated at Philadelphia, through Lancaster County, York County, into Maryland, and beyond the Potomac in Virginia. Some of these places he reached only twice a year.

On November 25, 1742, the great pastor and missionary, Henry Melchoir Muhlenberg, came upon the stage of Lutheran operations in this country. He had come to Philadelphia, but on account of his health did not disembark, sailing on to Georgia to work among the Saltzbergers. Later, he was persuaded to return to Pennsylvania where his activities extended from Philadelphia and vicinity as far as Frederick, Maryland. Muhlenberg paid his first visit to the Lutherans on our side of the Susquehanna in May, 1746. Christ Church in York had been established and at the time of Muhlenberg's first visit consisted of one hundred ten families.

Because there were too few ministers, only eight in all, for the growing number of Lutherans in Pennsylvania, Muhlenberg was forced to use his great organizing ability in order to supply all the congregations. He traveled throughout this vast territory. Muhlenberg did not preach at Hanover, as the Rev. Mr. John George Bager was pastor at that church. Mr. Bager was the first known minister to visit the Grindstone Hill section and preach to the growing number of Lutherans in that place — about the year 1765. The log church was built, according to the history of Solomon's Lutheran and Reformed Church, in 1766.

In a sketch of the Grindstone Hill Settlement by the Rev. Mr. D. H. Focht in 1855, the following reference is made to the ministry of Pastor Bager and his immediate successor:

> Before the first church was built he preached in several of the houses and barns of the settlers and sometimes in a grove of small trees then growing on the land where the church now stands, the settlers coming together from miles around to hear him proclaim the gospel message.
>
> The good effect of Rev. Bager's preaching and pastoral visits must have been great for in about a year after his first visit the Lutherans and Reformed of the settlement united in erecting a house of worship.
>
> The building was made of heavy logs hewed on two sides and sunken into

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each other at the corners so as to fit together as closely as possible and the crevices filled with chips and mortar. The roof being made of clapboards. There were a few panes of glass inserted along the walls to admit light. Slabs laid across the joists served as seats. A small table was made for the use of the minister instead of a pulpit.

This building was consecrated by the title "Solomon's Evangelical Lutheran and German Reformed Church" and our fathers rejoiced to worship God in it for about twelve years before a floor was laid, pews made and stoves bought for heating it.

Rev. Bager was succeeded by the Rev. John George Young in about 1772; he lived at Hagerstown, Md., which is about eighteen miles from here and visited here at least once every eight weeks. It is said some of the young people from here attended catechism at Hagerstown where Rev. Young brought together for confirmation the catechumens of his widely extended charge.

Rev. Young's salary consisted of a little money, some grain, vegetables, etc., subscribed by the people of the community as they were able to give. These things were collected and taken to the home of the pastor.

The Revolution interfered very much with the work of the church about this time, war being the theme of conversation and absorbing the attention of every one and many fathers and sons marched from the Grindstone Hill settlement to join the American Army.

At the time of the Revolution, let it be known on the pages of their history that there were no German Tories. They gave of their talents, their wealth, and their lives to their country and all cheerfully. They offered organized bodies to Congress, and their associations were perfecting themselves in company and regimental drills. Lutheran and Reformed churches issued manifestoes advocating armed resistance. In 1775, before the British settlers would agree to separation, the "Evangelical Lutheran and Reformed church consistory and the officers of the German association in Philadelphia" sent a formal message to the German inhabitants of New York and North Carolina, to the effect that the "Germans of Pennsylvania near and far have arrayed themselves on the side of freedom and not only have established their militia but have formed picked corps of rangers ready to march wherever it may be required," and "those who cannot serve personally are throughout willing to contribute according to their means to the common good."

From the southern extremity of our valley the Rev. Mr. Peter G. Muhlenberg, the patriotic German Lutheran pastor, closing his Bible in his pulpit in Woodstock, Virginia, went to the front, and accepted the colonelcy of a German regiment, to become afterward Major General in the Continental Army. General John Peter Gabriel Muhlenberg was born at Trappe, October 1, 1746, and died near Philadelphia October 1, 1807. His father was Henry Melchior Muhlenberg, the chief founder of the Lutheran Church in the United States.

As to the religious proclivities of these German settlers, there were a few Catholics but predominantly they were Protestant, mostly Lutheran and Reformed, with some Baptists and a few Presbyterians.

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Early Lutheranism in Chambersburg

The tradition is that the early records of the Lutheran Church at Chambersburg were destroyed during the burning of the town by the Confederates on July 30, 1864. However, the Church building was not burned, and the parsonage, almost opposite on the south side of West Washington Street, likewise escaped damage. In fact no property in the block on Washington Street between Main and Water Streets (the latter then called Pitt Street) was affected, except half of the section on the north side of Washington between Main Street and the alley east of the Church building and the properties west of the Church at the northeast corner of Pitt and Washington Streets. The Associate Reformed Church on Second Street and the Baptist Church at Pitt and Queen Streets were the only church properties destroyed. It is believed that the Lutheran Church records had been taken to the Court House for safekeeping and these were burned with the destruction of that building. In any event these records are missing and, as another has phrased it, the early history must be "constructed out of scattered fragments, gathered from numerous quarters, and from the memory of the oldest inhabitants."

Fortunately, years ago this historical reconstruction was attempted and these valuable efforts are still available, along with synodical reports and the history of the Grindstone Hill Settlement. The advent of the German settlers was almost concomitant with that of the original Scotch-Irish pioneers, but the church activities of both sects are not apparent until in the case of the latter Benjamin Chambers and Jane, his wife, who made the conveyance on January 1, 1768, of the present lands to the Falling Spring Presbyterian Congregation. This fact and the available records of the Donegal Presbytery are evidence that for some time before 1768 the Presbyterians had some form of church activity. On the part of the Germans the evidence is that "about the year 1770," when the Rev. Mr. John George Young succeeded the Rev. Mr. Bager at Grindstone Hill, he "began to preach in the Scotch-Irish village of Chamberstown in the German language." Thus the Church at Chambersburg is the offspring of her spiritual parent, the Grindstone Hill Congregation. Furthermore, its membership adhered to both the Lutheran and Reformed doctrines.

The union of Lutheran and Reformed Congregations was very usual throughout the state, and in Franklin County there are still instances of such combinations surviving, including the Grindstone Hill Church. The *History of West Pennsylvania Synod* (1925) by Stump and Anstadt contains the following interesting explanations:

> (1) Both parties used a common language, the German, which, as over against the English, each was zealous to perpetuate in America. On account of the suspiciousness of the government and its later discriminations against them, they hated its very language. However, their love for their native tongue was strong enough to induce them to desire its perpetuity. Many of them felt that it must be the language of heaven . . .
>
> (3) Both were poor and needed to lean on each other for support. When neither was able to build a house of worship, it was felt to be best to join forces and erect a common one for both. Unless this had been done, or one would have allowed itself to be absorbed by the other, an assimilation against which their intense individualism rebelled, some of our primitive communities

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would have suffered long for a house of God. In a number of them the Lutherans could have built independently, but generously took the Reformed in as partners.

(4) Another and perhaps in the end the strongest reason for this ecclesiastical cooperation was the fact that so many of these immigrants had come from the same places and had suffered together in the common cause of Protestantism. There were among them very, very few families that were not intermarried, and this social bond is ever one of the firmest and most influential in deciding policies of all kinds.

Whether the Rev. Mr. John Bager actually reached the village of Chamberstown in his travels cannot be definitely established, but it is highly probable that he did. Nevertheless the Rev. Mr. John George Young did preach here at regular periods in conjunction with the charge at Grindstone Hill beginning in 1770 and continuing until 1783. Mr. Young came from Hagerstown, Maryland, and was the first regularly stationed minister of the Lutheran Church in this part of the Valley. In the minutes of the Ministerium for its session of 1781 appears the following:

Rev. Mr. Jung explained the need of three congregations (Carlisle, Shippensburg and Chambersburg) and reported that they would be well able to keep a pastor of their own, whereupon the Ministerium,

RESOLVED, that the neighboring preachers be requested to visit these congregations as often as possible and administer the sacraments, and the congregations be exhorted to keep a Reader, who shall be able to attend to the instruction of children, to lead the singing, Xc.

From 1770 until 1783 the Congregation at Chambersburg had no church property and probably met at the homes of the several members or in the open as was the custom at Grindstone Hill in the early days. No minister was stationed here, but the spiritual wants were cared for through the more flourishing Church at Grindstone Hill. In addition to Pastors Bager and Young at the time of the latter's report to the Ministerium, mention is made of the services of the Rev. Mr. Jacob Goering. He was born in Chanceford Township, York County, in 1755 and at the age of twenty-one was ordained to preach by the Ministerium which met in the town of York in 1776, Mr. Goering having taken a two-year course in theological work "under the tutorship of Rev. Helmuth at Lancaster." He is characterized as a remarkable young man who later had a notable ministerial career. There is reason to believe that Mr. Goering was the first pastor of the Shippensburg charge, probably serving from 1775 to 1787 and also acting "as a neighboring pastor" at Chambersburg in conjunction with Mr. Young until about 1783. In the latter year began the pastorate of the Rev. Mr. John Michael Steck, who served four charges in what is now Franklin County, viz: Jacobs, near the Maryland line in Washington Township; Grindstone Hill; Chambersburg; and Scherers at Pleasant Hall. Mr. Steck served for four years, during the last year residing at Chambersburg, thus being its first resident pastor. He removed from here to Bedford, Pennsylvania.

These were eventful years: Independence had been declared, the colony of Pennsylvania had become a Commonwalth, as a sovereign state adopting in 1776 its own constitution; the Revolutionary War had been successfully fought, and Cornwallis had been forced to surrender at Yorktown in 1781. First Lutheran Church stood in the forefront in contributing men to serve their country in the Revolutionary War. It is known there were twenty-three

soldiers who were either connected with the church or were buried in the graveyard adjoining the church. They were:

John Bussard (Bossert)	Ludwig Heck	Daniel Poorman
Peter Dechert	George Hetich	John Radebaugh
Michael Fry	Frederick Hoffman	John Immel (Emble)
Peter Fry	Paul Immel (Emble)	Jacob E. Scheible
Matthew George	Jacob Jarrett (Jariett)	Philip Scholl
George Glossbrenner	John Leidig	Michael Trout
Peter Glossbrenner	John Myer (Myar)	Andrew Unangst
Lewis Heck	Christopher Weidman	

Despite the absence of military records confirming that the following men also were veterans of the Revolutionary War, they too are buried in the church graveyard:

Adam Berlin	1748-1818
David Croft	1765-1845
Daniel Gelwicks	1766-1857
Philip Laufman	1767-1851
John Madeira	1764-1837
Daniel Reasner	1735-1825
Daniel Reisher	1735-1825
John Rothbaust	1762-1841

On June 28, 1780, Col. Benjamin Chambers and Jane, his wife, conveyed to Daniel Poorman, John Imbell, Peter Fry, Matthew George, John Bussard and Michael Fry, as Trustees, a lot of ground known on the General Plan of Chambersburg as Lot No. 274, located on the north side of Washington Street in said town, "beginning at a post on Washington Street, thence with said street westward sixty-four feet to Lot No. 275, thence northward with said lot two hundred fifty-six feet to a sixteen-foot alley, thence eastward with said alley sixty-four feet to a sixteen-foot alley, thence southward with said alley two hundred fifty-six feet to the place of beginning, being a part of a large tract of land granted unto the aforesaid Benjamin Chambers by the Honorable Proprietors of the Province aforesaid by their certain Patent bearing date the twentieth day of March in the year of our Lord One Thousand Seven Hundred and Sixty-four and entered in the office for Recording of Deeds in and for the City and County of Philadelphia in Patent Book A, Vol. 19, Page 190."

The consideration paid was "One Pound Ten Shillings, lawful money of the State," the purpose of the conveyance being "more especially for Promoting Religion in Chambersburg in the Township of Guilford" and particularly specified "for building a Lutheran Church in the town of Chambersburg," and also further described as "A house for the Lutheran Religion." The Trustees and their successors in office, furthermore, were specifically admonished that they "shall not put the said lot of ground to any other use than the aforesaid House and a Burying place or other Seminaries of Learning." The grantors lastly "reserve out of the above described lot of ground annually forever one Rose in June which is to be the annual yearly rent." Immediately following the acquisition of this lot of ground, the members of the Lutheran and Reformed congregations residing in the town united in erecting a two-story log church building. Said the Rev. Dr. E. Leis-

enring, a former pastor of the Church, in an address delivered on Rose Day, June 4, 1899:

> This building was surmounted by a cupola. For some years after its erection there were no pews, the worshippers being obliged to sit upon rough blocks cut from the roots of trees. This primitive church building stood on the ground now occupied by our present building, and was occupied jointly until the year 1808. The congregations separated about this time because of a disagreement on the question of permitting a man who had committed suicide, to be buried in the grave yard. He was a member of the Reformed Church and the Lutheran people opposed his burial in the church yard. When the separation occurred the old log church building fell into the hands of the Lutherans. It was at once removed and a brick building erected. It was in this building that a large pipe organ, of superior tone, was built, probably the first organ of this sort in the Cumberland Valley. If my information is correct it was subsequently sold to a congregation in Baltimore because no organist could be secured.

The only recorded description of this second church building is contained in "RECOLLECTIONS of Chambersburg, Pa., Chiefly between the years 1830—1850" by John M. Cooper, published in Chambersburg, Pa., in 1900 by A. Nevin Pomeroy:

> Page 69 — West Washington Street — North side West of the alley stood the old Lutheran Church, nearly square with galleries on three sides and a large pipeorgan at the east end. Attached was a graveyard which extended northward the length of the lot. A building called the "lecture room" was erected west of the church about the year 1840. A new church was built in 1854. . . .

On September 9, 1784, Franklin County was separated from Cumberland and became the twenty-eighth in order of the present sixty-seven counties of the Commonwealth. In 1787, the last year of the pastorate of Rev. Mr. John Michael Steck, the Convention met in Philadelphia and framed the Constitution of the United States, which was ratified by Pennsylvania before the close of that same year.

The records of Grindstone Hill Church indicate that Pastor Steck did not leave until 1788, although another account gives the year as 1787. At all events there was a period of probably a year that the Church was without a regular pastor. At this time the Shippensburg Church was being served by the Rev. Mr. John George Butler, who came from Trindle Springs Church, a Lutheran congregation organized by John Harris in 1765. Mr. John George Butler is portrayed as "a soldier of the Revolution, a strong, fearless preacher and a noble shepherd." It is believed that this noted minister was one of "the neighboring preachers" who ministered to the spiritual needs of the growing church at Chambersburg when there was no regular pastor. As evidence that there was a bond between the Shippensburg and Chambersburg churches, there appears in the minutes of the Ministerium for the session of 1789 a letter from Shippensburg requesting a preacher and suggesting either the Rev. Mr. F. W. Melsheimer or Licentiate A. U. Lutge as acceptable "with a yearly salary of eighty pounds from four congrgations." The four congregations were Shippensburg, Pleasant Hall, Chambersburg, and Grindstone Hill. In the Minutes of 1791 there appears a request from the Shippensburg congregation that the license of Mr. Lutge be renewed. These minutes later show that the Rev. Mr. Anthony Ulrich Lutge of Greensburg, Westmoreland County, Pennsylvania, took charge of these congregations in

1789 and remained the pastor until 1794, when poor health forced him to relinquish his pastoral duties. However, he continued to reside at Chambersburg until his death two years later. His body and that of his wife, who survived him some years, are buried under the present Church building. The spot is marked by a marble tablet in the floor of the Chapel, bearing the following inscription:

Rev. Anthony U. Lutge
Born in Germany
Aug. 21, 1751
Died Feb. 7, 1796
Took Charge of this Congregation in 1789.

Sophia Louisa
consort of
Rev. A. U. Lutge
Born Sept. 7, 1761
Died June 1813

In the same year that Pastor Lutge gave up his ministerial duties "Mr. John Rothrauff received license as a catechist" from the Ministerium, and in the "History of West Pennsylvania Synod" (1925), referring to proceedings of the Ministerium for the year 1797, appears this interesting reference to local affairs of the time:

Mr. John Rothrauff's license was extended to include Falling Spring and Scherer's, besides Greencastle, Mercersburg, and three other congregations, over whom he had been placed two years before.

An interesting, though not edifying controversy was on hand concerning Chambersburg and Shippensburg, which had been vacant some time. The story is told in the masterly, humorous, and clear style of Secretary Goering. We could not improve on his description of the case:

"Now the question was discussed as to the admission of Mr. Plitt and appointing him for the congregations in Chambersburg and Shippensburg. Chambersburg had formed an agreement with Licentiate Rothrauff, and he had been empowered by the officers of the Ministerium to serve the congregations until the Synodical Meeting. Then Mr. Plitt arrived — and, because Mr. Rothrauff evidently does not care to pay compliments on the way to heaven, it seems he did not possess sufficient refinement for many members. He was set aside and Mr. Plitt was taken in his place. This tyro of a preacher began with sermons against the false prophets. But since little is known in that region of prophets, not to say anything of false prophets, the matter was misunderstood, and gave offense. Mr. Plitt was reproached with various sentences and phrases, which are reported to have been heard in his sermons; and there may have been people who were not averse to reckon him, with all his zeal, among the false prophets. This condition of affairs caused much anxiety to the Ministerium. But since Mr. Plitt is generally believed to be a capable young man who may become useful, after much deliberation the unanimous decision was finally reached by the Ministerium, that Mr. Plitt shall be authorized by the Ministerium to serve as catechist.

"As long as he thus serves in Chambersburg and Shippensburg he shall be under the supervision of Mr. Melsheimer. He was advised, however, to leave these congregations, in case he should be called to New Holland (Where Dr. Muhlenberg shall propose him). Then he shall be under the supervision of Dr. Muhlenberg, as a catechist."

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We find that in 1798 both Chambersburg and Shippensburg made request that "Mr. Plitt be advanced so that he might administer the Lord's Supper." The request was granted and he was licensed, but in 1799 he was in New Holland.

One account states that the name of the pastor of the Chambersburg Church was in doubt between the years 1794 and 1802 and suggests that it might have been the Rev. Mr. John Ruthrauff "who resided in or near Greencastle and preached at Jacob's, Grindstone Hill, and at other points." From the facts already recited it can now be stated with certainty that the immediate successor to Pastor Lutge was the youthful Licentiate John Rothrauff, afterwards called Ruthrauff. He was the pastor at Grindstone Hill from 1795 to 1815 and served the Greencastle Charge from 1795 to 1833, establishing during the same period churches at Mercersburg and Waynesboro. An authoritative writer states that Pastor Ruthrauff was one of the earliest Lutheran ministers in this part of the Valley, and when a resident of Greencastle he preached part of the time at Carlisle and often served congregations sixty miles from home.

With the succession of Pastor Ruthrauff in 1797 by the Rev. Mr. John Plitt, the pastoral relationship between the Chambersburg congregation and that at Grindstone Hill ceased, not to be resumed for a period of about nineteen years. Pastor Plitt served the churches at Chambersburg and Shippensburg until 1799. Throughout this pastorate he was a catechist, the Ministerium suggesting that his supervisor in his pastoral work be the Rev. Mr. F. V. Melsheimer, who at the time was serving at Hanover but was familiar with the Chambersburg and Shippensburg charges. Pastor Plitt was succeeded by the Rev. Mr. F. W. Jacinsky who served until sometime in the year 1801. The Synodical writer recorded in that year that the councils both at Chambersburg and Shippensburg announced the dismissal of Mr. Jacinsky "because they could no longer collect the salary promised him." The Shippensburg congregation explained "that the separation from Sherer's and Fallen Spring congregations is the reason for Mr. Jacinsky's dismissal." Whereupon the Synod advised that the Chambersburg, Shippensburg and Sherer's congregations "unite and remain united." As already stated the "Fallen Spring" or Grindstone Hill congregation, under the spiritual guidance of Mr. Ruthrauff, had parted company with the group when the difficulty arose between Mr. Plitt and Mr. Ruthrauff. It is not definitely known how long the tripartite arrangement of Chambersburg, Shippensburg, and Sherer's or Pleasant Hall continued, but probably until 1830.

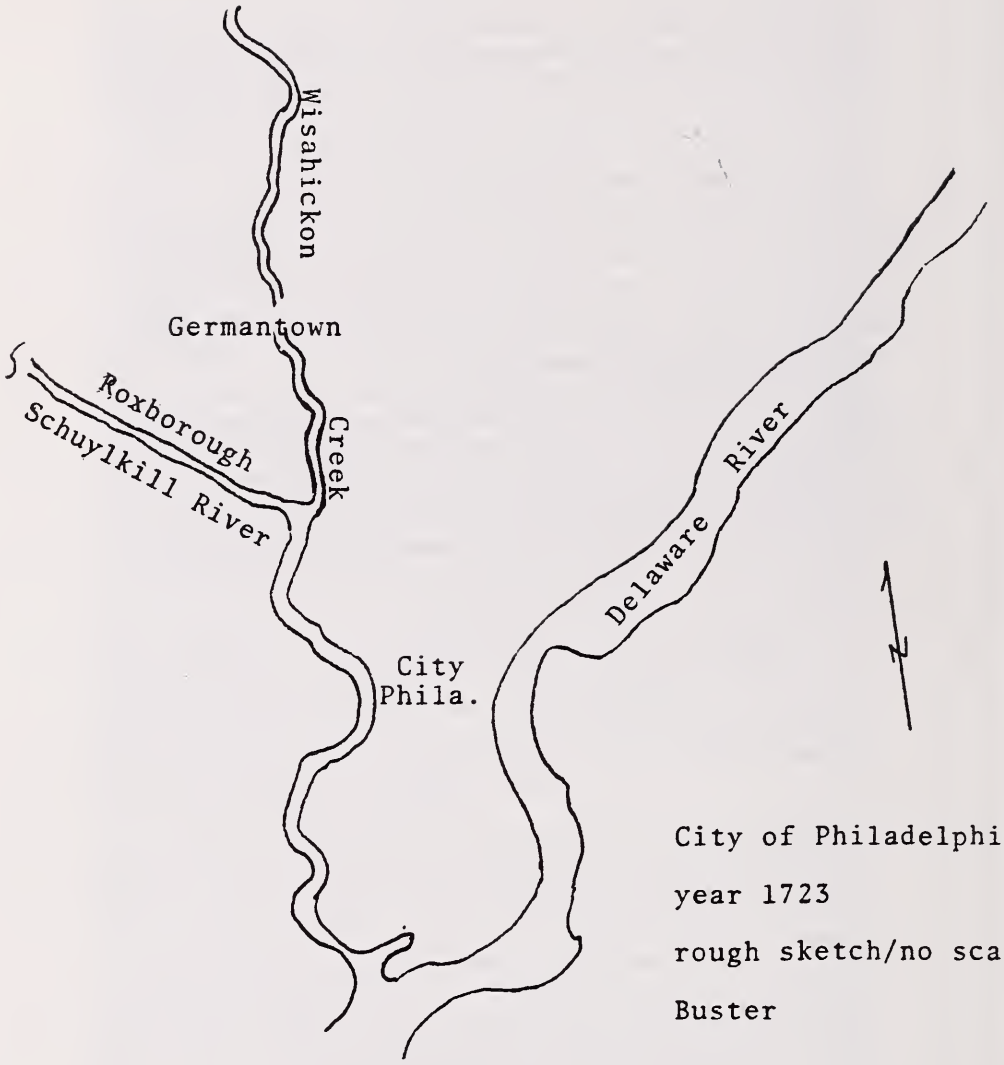
It was on the first day of June, 1802, that the Rev. Mr. John Frederick Moeller of Frederick, Maryland, took charge of the Chambersburg and Shippensburg churches. Pastor Moeller was born on March 5, 1773, at Grandentz, Prussia, and was educated at the University of Koenigsberg. He emigrated to America in 1799 and became pastor of the church at Frederick where he remained for two years, then coming to Chambersburg where he served until the Fall of 1829. Because of ill health he then gave up the charge and moved to Somerset, Ohio, where he died in 1833 at the age of about sixty. Pastor Moeller, or Miller as Anglicized, was the last of the old school German pastors to serve the Chambersburg Church, and with his passing is noted the close of the German language period in the local church. Mr. Miller served as pastor almost twenty-eight years, the longest of any in charge during the

215 years from the beginning of the congregation. He was a man of great power and influence, and it was largely through his efforts in collaboration with Mr. John Ruthrauff, of Greencastle, that West Pennsylvania Synod was organized, a preliminary conference taking place at Greencastle November 6-9, 1824. It is recorded that Pastor Ruthrauff preached a sermon in English on the following Monday evening on the text Psalm 149:2.

On Tuesday morning "though the weather was rainy, the brethren, upon invitation, met in the home of the pastor *loci*, Rev. John Ruthrauff, who resided about a mile from Greencastle." The following year, on Saturday, September 3, 1825, the first meeting of the West Pennsylvania Synod was held in First Lutheran Church of Chambersburg, the Rev. Mr. J. F. Miller, Pastor. Among the lay delegates was Ludwig Heck of Chambersburg, and, *inter alia*, the minutes recorded that the Rev. Mr. Benjamin Kurtz of Hagerstown, Maryland, was voted a member of the body.

In 1815 Pastor Ruthrauff ceased his ministry at Grindstone Hill and the pastoral relationship of the latter with the Chambersburg congregation resumed and continued for a period of twenty years. Pastor Miller during his entire pastorate at Chambersburg (1802-1829) served likewise the charges at Pleasant Hall and Shippensburg. From 1815 to the end of his ministry at Chambersburg in 1829 this faithful pastor had charge of all four congregations: Chambersburg, Grindstone Hill, Pleasant Hall, and Shippensburg.

First Evangelical Lutheran Church



City of Philadelphia

year 1723

rough sketch/no scale

Buster

THE FOUNDING OF THE BRETHERN CHURCH IN AMERICA

Four years following the arrival of the first group of Brethern who arrived with Peter Becker in 1719, those members who resided in Germantown, assembled at the home of the Gomorry or (Gumre) family on Christmas Day of 1723. The purpose of the gathering was to celebrate Christmas services in establishing the Brethern Church in America. Those present for this occasion:

Peter Becker, John Gomorry, and his wife Anna
Henry Traut, John Hildebrand, and his wife Maria
Jeremiah Traut, Henry Holtsapple,
Balsar Traut, John Jacob Price,
Daniel Ritter, George Balsar Gans (Gansz) wife Johanna
Steven Koch, John Kempfer,
Jacob Koch,

These seventeen Brethern members were joined by the attendance of six additional individuals whom accepted Jesus Christ as their Lord and Savior and presented themselves for Holy Baptism, these persons were:

Frederick Land, Martin Urner, and his wife Catherine
John Meyle, Henry Landis, and his wife

It is recorded in Dr. Durnbaugh's writings, that since no ordained minister of the Brethern existed in America, the group chose Peter Becker as their leader. Following the opening of worship services with prayer, the entire group walked to a selected site on Wisahickon Creek, where the ice was broken to permit entry and the six were

baptized by trine immersion. The group then returned to the former location and continued their services which included the singing of hymns, prayer, observing the ordinance of the Love Feast by washing one anothers feet, and to pass the kiss of charity with the right hand of fellowship and finally to partake of Holy Communion before singing their closing hymn. A most memorable day in the History of the Brethern.

In October of 1724, Peter Becker led a small party of the Germantown Brethern on a visitation tour to unite with Brethern members who resided in the outer environs of the countryside, with whom frequent contact was impractical. The first stop on this itinerary tour was at Skippack, then to Falckners Swamp, then on to Oley, and from there to the Conestoga Creek. (the latter was a part of Chester County, until Lancaster was created in 1729). Some of these men traveled on horseback and some were afoot, therefore some remained overnight with John Graff (Groff) at "Groff's Run" and the others stayed with Jacob Weber. The following day was spent at the place of Henry Hohn, where as a group they entered into religious exercise of biblical discussions and then baptized the following persons in Pequa Creek: Henry Hohn and his wife; John Mayer and his wife; Joseph Shafer; and Veronica Frederick. Finally Conrad Beissel presented himself to his known friend Peter Becker for baptism.

On the return trip the group visited the mill of Isaac Frederick and another at Falckner's Swamp before setting out for the return to Germantown. It was at this point that the recently baptized Brethern present were told as a group

by Peter Becker, "you are on your own, stand on your own feet, etc".

At a subsequent point in time, Conrad Beissel decided to make known his own personal views of doctrine and practice at variance with Brethern, which ultimately resulted in Beissel's withdrawal, wherin he proceeded to the banks of Cocalico Creek and constructed a new dwelling that would enable him to live in isolation. He did not remain alone for long, as others came and settled around him, becoming convinced of his truth's and settled in solitary cottages around him.

The result of this, is that the Ephrata community came into being known as the "Ephrata Cloister", home of the Seventh Day German Baptists, which eventually became a Monastic Society which was composed of three semi independent orders. In such composite, one was a brotherhood who lived apart, a sisterhood who lived and functioned separately, and a separate congregation for married people who were referred to as "householders". These followers of Beissel were known and referred to as Sabbatarians.

The cluster of small buildings constituting the habitat of Sabbatarians were located in such a manner that permitted Cocalico creek which ran through the property to divide the respective orders, which among other amenities included three chapels, one named "Sharon", another named "Bethania" and "Zion". Each order worshipped in their own chapel respectively and all assembled in unified services weekly. The members of the community engaged in gardening,

operated a grist mill, an oil mill, produced their own paper, ink, created their own type, typesetting and printing facilities. They were weavers, spinners, they engaged in art works, literary compositions, and the like. Celibacy was considered superior to matrimonial status. If a single member of one of the orders married, they became became a part of the householders. It was here at Ephrata that the Dutch to German translation of the "Martyr's Mirror", consisting of the accounts, diaries and chronicles of the Defenseless Christians, was printed in 1748, being the largest book printed in Pennsylvania, prior to the Revolution. This task under the capable leadership of Dielman Kolb, required fifteen men, three years to complete. The original publication was published by the Mennonite Historian, Mr. Thielman van Braght, in Amsterdam in 1660. Van Braght was the grandfather of Martin Mylin, who settled on the Pequa in 1710. The Ephrata Cloister is preserved today as a most significant monument to early Pennsylvania History, and is administered in its upkeep by the Pennsylvania Historical and Museum Commission.

In 1728, Conrad Beissel contemplated the additional people to potentially be added to the membership of the Sabbatarian ranks, (categoried as proselytizing by many) and to accomplish this end, he allied with the "native pathfinder's", namely the Frey brother's, Andrew and William, which ultimately resulted in the addition of twelve members, Conrad Beissel appointed Andrew Frey, the first Elder of of the Falckner Swamp congregation of Sabbatarians, on the date of March 8, 1728.

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FREDERICK TOWNSHIP

As presently described, This township is bounded on the northwest by New Hanover and Upper Hanover townships; on the east by Perkiomen creek, flowing from North to South, separating it from Marlborough and Upper Salford townships; on the southeast by Perkiomen township; and on the southwest by Limerick and New Hanover townships. Its area is 13,440 acres. Its central part is fifteen miles distant from Norristown, and thirty two miles from Philadelphia. (The geographic description written many years ago, describes the following):

"The general surface of this part of Montgomery county is decidedly rough and rolling, yet there are hundreds of well kept farms where good crops are produced annually. The valley lands are blessed with an extra good soil for various crops. As a stock growing section, it is ideal for Pennsylvania. Concerning the several streams of spring fed water, it only needs to be said that they must be seen and fully utilized in order to duly appreciate their beauty and value to the residents of the township. The rapid flowing water of these streams dashing over the well worned flattened stones of the valleys, are indeed a fit subject for the artist. In the past these streams abounded with fine game fish, but not to any great extent in the times of this generation. The first forests have long since been destroyed but the second and third growths of these forest kings still cover many a hill slope within the township. The trees include the oak, ash, elm, hichory, walmut, butternut, chestnut, maple, gum, hemlock, pine, spruce and smaller growths".

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This township was prior to 1731 without an official name, neither did it possess a local government. It was commonly known as Falckner Swamp, in common with the remaineder of the territory drained by Swamp Creek and its numerous tributaries. But at the last date named its citizens found the necessity of local government and they petitioned the court for such government. The record is silent as to who the township was named in honor of, but it is natural to suppose that it was for the line of middle-age emperors, and because of the petitioners, with but a single exception, were of teutonic stock.

Before the arrival of the first actual settlers in this green, glad solitude, the choicest of the land had been taken up by speculators from Philadelphia and other parts; even many in England invested in these wild lands at a mere song per acre. Among the first pioneers to invade the township for actual settlement were these: by firtue of a warrant dated December 1716, there was laid out to James Shattick five hundred acres a part of the tract William Penn had granted to Richard Pearce, May 4, 1682.

It should not be lost to view of the readers of today that this part of the county has few mills of importance in operation, although the numerous streams afforded abundant water power which was utilized to a large degree by the pioneer band of Germans who first set foot on this soil.

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Before January 1736, Henry Antes and George Heebner had erected a grist mill on Swamp Creek. It has been described in milling journals as a "grist mill with two pair of stones under one roof". Joseph Groff erected a mill in 1737, on Perkiomen Creek in 1759 George Nyce established a tannery at New Hanover and Frederick township line. In 1785 the township had its five grist mills, four sawmills, two tanneries and two hemp mills. Peter Smith owned a powder mill, which was later converted into an oil mill and subsequently allowed to decay. Many of these mills stood the test of a full century and more before they gave way to other.

There are no boroughs with this township's territory, but the villages of Zieglersville, Frederick, part of Perkiomenville, Frederick's Station, Delphi and Obelisk. Some of these places have been the scene of many historical transactions and events dating back to Revolutionary times.

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The meeting which brought about the head to head confrontation was held at the home of William Frey, and another subsequent meeting was recorded held at the home of Henry Hohn, which included among the attendee's Israel Eckerlin, H. Hocker and Daniel Eicher. It is stated that the meeting was eated with great ridicule and laughter and mockery, to which, the greatest offense was taken by the Frey family.

Upon Alexander Mack's arrival in America in 1729, a direct meeting between the Germantown Brethern and the Sabbatarian personalities provided for the attendance of Mack, which resulted in further erosion and a breach between the two entities. It is also recorded that one of the most outstanding leaders of the Brethern was exceedingly vocal in taking a position against Conrad Beissel, was in the person of George Balthasar Gansz.

Alexander Mack was greatly affected by this disharmony and the immediate resulting outcome, for he died in 1735, disheartened as a substantial number of the Brethern from the Germantown congregation broke with the former and followed Beissel's Sabbatarians, including members of the Mack Family.

The foregoing events leading up to the breach, is referred to as the "Falckner Swamp Controversy" in the religious historical records.

COUNT NICHOLAS LUDWIG von ZINZENDORF
ARRIVES IN AMERICA

Count and Lord of Zinzendorf (1700-1760), Lord of the Baronies of Freydeck, Schoneck, Thurstein, and Vale of Wachovia; Lord of the Manor of Upper, Middle and Lower Berthelsdorf; Hereditary Warden of the Chase to His Imperial Roman Majesty in the Duchy of Austria below the Enns; Aulic and Justical Counsellor to His Majesty, Augustus II, of Poland, for the Electorate of Saxony and was the owner of the Berthelsdorf Lands.

In the year of 1741, the Count conceived a plan to unite the varied church denominations in a *consortium of strength* unification of all "who sought their salvation in Jesus Christ through bonds of love". Such a plan provided that each such participating entity would retain the doctrine and practices germane to their specific beliefs. In preparation for such an ambitious objective the Count renounced all of the titles of nobility and the episcopate conferred upon him in 1737 by Bishop Daniel Ernst Jablonsky, so that he might present himself as one of the flock.

His missionaries previously assigned in Georgia labored to establish a colony among the creek's and had moved on to the Province of Pennsylvania, where they were creating a village. On the occasion of Christmas Eve of 1741, the Count was present to name this village in Pennsylvania, "Bethlehem"

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A schedule of activities in the year of 1742 was devoted to interesting others in the concept, which records early synod meetings with the names of John Peter con Laschet, George Adam Martin, Abraham Dubois, Andrew Frey and Dr. Joseph Muller. The results of such effort was a disinterest of people who were intent upon preserving their religious pursuits free of unwarranted intervention or involvement, and there were those who were distrusful of the Count and his motives. On December 7, 1742, Count Zinzendorf is recorded to have preached his sermon to an assembly at Falckner Swamp, from Psalm 130: 3, "If Thou, Lord, Shouldest Mark Iniquities, O Lord, Who Shall Stand".

Dr. Joseph Muller and Andrew Frey were somewhat receptive to return with the Count to Europe, Dr. Muller, who for whatever reason, as Andrew Frey appears to have been genuinely interested in learning more of the Moravians.

COUNT ZINZENDORF RETURNS TO EUROPE

The Zinzendorf entourage sailed for the return to Europe from the Port of New York, aboard the Ship "Jacob" on January 9, 1743. Amongst the individuals listed in the party:

Mr. Andrew Frey, (single, unmarried gentleman)
Mrs. William Frey, (wife of William Frey, bro. of Andrew)
Miss Veronica Frey, (single dau. of Mr. & Mrs William Frey)
Miss _____ Antes, (single dau. of Henry Antes)
Miss _____ Mende, (single lady)
Dr. Joseph Muller, (single, practioner of minor surgery)

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Count Zinzendorf had previously sought parental permission for Miss Veronica Frey's hand in marriage, allegedly for and in behalf of one of the members of his Court in Europe, which request was rejected by Veronica's father William Frey. Subsequently through either a legitimate "spiritual calling" or an act of subterfuge, Veronica was determined to accompany the departing entourage, in addition to other single young ladies possessed of similar "inspirations", thus Veronica's mother, Mrs. William Frey joined the group, which explains the composite of the returning party. Christopher Baus, son in law of Mrs. William Frey, was rejected by Count Zinzendorf, prior to the scheduled departure.

Andrew Frey, having devoted over four years to the Renewed Moravian Church activities in Europe, took issue over deception and practices of Zinzendorf and those around him, not in keeping with the Holy Scriptures, and being denied an audience to present his position directly to Count Zinzendorf, thereby removed himself by separating from the association of individuals and returned to America in 1747.

The Prussian government officially recognized the Moravian Church in 1742, which followed with the approval of the Church of England in 1747, and finally the Saxon government sanctioned approval in 1749, as the Renewed Moravian Church accepted the Augsburg Confession, resulting in Count Zinzendorf being recalled from banishment.

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Dr. Joseph Muller, took it upon himself to write letters to the Frey family, as well as friends and acquaintances among the communities of the American Moravian community members of the Brethern Church at Germantown and environs, in an attempt to discredit anything Andrew might have to say which would be detrimental to the Moravian cause.

Andrew considered the bold actions of Dr. Muller a malicious action to slander his good name, as well as further deception to protect and conceal the truth from public exposure.. thus, Andrew penned a 72 page "Treatise" and engaged the well known Sauer Printers of Philadelphia to print same, that in effect he would be enabled to "go public" with his exposure of the Moravians european commity under Count Zinzendorf. This treatise titled:

"SEINE DEKLARATION ODER ENKEIRUNG AUF WILCHE WEISUND
WEI ER UNTER DIE SOGENANNTE HERRENHUTERGEMEINDE EST
DER WARUM ER WEIDER VON IHREN ABGERANHEN IST"

by: Andrew Frey, 1748, published by Conrad Saur, Germantown

This publication in the German language, was followed by a printing of the text in Dutch, published in Amsterdam in 1749, which in turn was followed by a publication in the English language in London in 1750. The latter reflects such title in English as follows: (Facsimile of face page,English)

"A TRUE AND AUTHENTIC ACCOUNT OF ANDREW FREY, CONTAINING THE OCCASION OF HIS COMING AMONG THE HERRNHUTERS OR MORAVIANS, ETC."

Faithfully translated from the German. J. Robinson

London

A

TRUE and AUTHENTIC

ACCOUNT

OF

ANDREW FREY;

CONTAINING

The Occaſion of his coming among the HERRNHUTERS or MORAVIANS, his Obſervations on their *Conferences*, *Caſting Lots*, *Marriages*, *Feſtivals*, *Merriments*, *Celebrations* of *Birth-Days*, *Impious Doctrines*, and *Fantaſtical Practices*; *Abuſe* of *Charitable Contributions*, *Linnen Images*, *Oſtentatious Profuſeneſs*, and *Rancour* againſt any who in the leaſt differ from them; and the Reaſons for which he left them; together with the Motive for publiſhing this Account.

Faithfully tranſlated from the GERMAN.

---------- Unitate *in illa*
Sæpe agu :t ſævi truculenta mente tyranni
Sæpe latr. lurcoque vorax et fædus adulter,
Et ſimulatus amor, fallaxque modeſtiâ vultus,
Quæ tegit innumeras ſub ovillo vellere fraudes BUCH.

LONDON,

Printed: and Sold by *J. Robinſon* in *Ludgate-ſtreet*, *M. Keith* in *Grace-church-ſtreet*, *M. Cook* at the *Royal Exchange*, and *J. Jolliff* in St. *James's-ſtreet*. MDCCLIII.

[Price One Shilling.]

from a copy preserved in the library of the compiler.

RANDOM EXCERPTS FROM THE TREATISE, cited for reference here:

--treatment of Andrew, "they know no better how to deal with an old Pennsylvania saint; they were ignorant that by often beating an old head so stuffed with devotion and self denial, it falls to pieces". (p 7)

"By virtue of what call, license, or authority, does this Count Zinzendorf ramble over countries setting up societies and infecting all places with this locust breed ?" (p 13)

Andrew speaks of: "the drunkeness and debauchery which seemed to break loose in the community". (p 16)

"Andrew Frey lived two summers by himself in a little cottage which was named: "Andrewsburgh". (p 24)

"this house was built by contributions raised by the Count under the pretense of alms". (p 28)

"Why have not the eminent labourers of Herrnhaag, also opposed such licentiousness and profanity ? Why ? but because slaves to the Count, they dare not open their lips. Martin Dober a Co-episcopus took the liberty to intimate his dissatisfaction at some things; and how was it received ? He was stripped of all his dignities, and I myself have seen him with a pail going to fetch water; he died not long after, and it is supposed of mere Disquietude and Grief". (p 29)

"It is written in St. Peter, that they sport themselves with their own deceivings, while they feast with you, yet whatever the Count and his lady have a fancy for, cost what it will, it

must be procured without delay; what say you to this single influence ? the Countess within these four years, since my being in Germany, has had no less than three coaches; the first new at Herrnhut; the second which cost no small sum, being lined with red velvet, and set off with brass nails, she brought from Holland; the third, made at Marienborn, is lined with blue flowered velvet and curiously ornamented with brass nails and gilding, besides six young horses, fit for such a fine vehicle; two sets of horses were brought from Holstein, the first not being to her ladyship's taste, she turn'd off; and all this parade is from alms and labour of the poor. Is this not sporting ? Is this not deceiving*? The Count has his particular coach, in which Anne Nitschmannin is his constant companion, the children must have their separate coaches, and several rich people among them have theirs, so that upon a journey, one would taken it to be nothing less than the train of some Commander in Chief setting out for the army. Now the question is, How must such a life appear in the sight of GOD ? What affinity has it with the poor life of Christ and His Apostles ? Now these things cannot be done without excessive charges, and all comes out of alms money. (p 40-41)

* *The author does not in the least amplify his account of the coaches and horses; the whole is a known truth. The brothers who are the secret bands, the close with the Zinzendorf plan, also cut a figure, and revel with the Savior's chest money, and the substance of other people. They who were dyers, carpenters and weavers, are seen to swagger in velvet, and the finest english cloth, with curious english watches and snuff*

boxes, without following any trade or doing any work whatever; a gang of idle cormorants" (p 41)

"They are harder put to it with me it seems, than with Spangenberg when he left the community; and the Count himself told me how Spangenberg managed; He made some objections against the community in things in which he could not conform; and upon perceiving his Pensylvania fanaticism, they signified to him it was not the community's practice to give their attention to chimerical brain sick men, but leave them to run on till they break their heads and to so become sober and tractable".

"Thus was the good Spangenberg for that time dismissed. Unquestionably he had suffered not a little from their power of delusion to which he was a stranger, till he grew tired with the ill treatment he received from the labourers; at last he gave fair words and kept in with the community, and begged their prayers to the Savior that he might be enlightened and confirmed in what he was about to believe. This I had from the Counts own mouth; and now we see poor Spangenberg again brought under, and against his former declaration, singing the catches of the community, yet he was not in the least trusted by them; and to further rivet his subjection, they further matched him with a sly old woman** to draw him off entirely from his holiness and pietism, as they call it the LIFE OF NATURAL, that he might be qualified to bear an office and with soothing words bring him over to their servitude, soul and body, substance and all, such as he had felt the course & motions of grace to holiness and salvation".

"My former neighbor H. A. likewise having laid his head in their lap has been honoured with the dignity of a beadle over this enthralled people and is so active in office, that by appearance, he is more a child of hell than ever; for now he must lye after liars, dissemble after dissemblers, and speak after deceivers; and to crown all, he must spare no pains to wrest the truth into falsehood" - - - Behold the ordination of these people!, Christ says:

"I am the door through which the sheep enter;
Whoever enters not by this door, but climbeth
another way, is a thief and a murderer".

** *Her name is Immigin, from Dresden, where she had been married, where her daughter eloped from her husband, and turned into a common prostitute.*

(p 44-45)

NOTE:

The compiler of this volume is progressively losing eyesight, resulting in a discrepancy wherein numbers -253- thru -262- in the pagination of this volume were deleted.

the compiler

"Hearing and seeing many things which grieved me; in the meantime I did as well as I could, and that was but indifferently, when, in the spring of 1746, the Count and his family, and the Chief of the Pilgrim Community, went to Holland, to a synod, from thence to England, making it half a year before they returned; and the Count's birthday falling out in May, a letter came from Holland to Marienborn, directing the Houses to be illuminated on that day, which was accordingly done. They fetched waggons full of boughs, and with them covered the whole inside of the Count's Hall, which is an hundred feet long and forty feet wide, and stiled BETHLEHEM*, that it looked like an arbour, and also hung up three brass chandeliers, each with seven candles. In it also are four pillars which were hung full of lights spirally disposed. Wooden letters above two feet long were made to form the name LUDWIG von ZINZENDORF, and these being gilded with gold, were fixed to the wall amidst a blaze of lights. The seats were covered with fine linen set off with very sightly ribbons. A table also was made representing the initial letters ** of the name of the person who was the subject of the festival; there was a cake as large as any oven could be found to bake it, and the holes made in the cake according to the years of a person's age, every one having a candle stuck into it, and one in the middle; the outside of the court was adorned with festoons and foilage, and also another representation of the name, not less illuminated than that within; so that in the hall and the court, there was not less than one thousand candles burning at once, and in the castle every window was full of lights, so at night the whole castle seemed on fire.

pagination error p 132 -263-

The panegyrics which were composed on this occasion, were stuffed with such high flown praises, that I could not have imagined should be lavished upon him who would admit such ecomiums and exhaltations from men, as happened at this festival, and many times afterwards. This followed by singing of hundreds of people, and choice music, as if at some Prince's Court, of which I had indeed heard something before, but never seen, nor was it ever seen among them who belong to Christ, and have crucified the flesh with the lusts and affections thereof; and this jubilee came about no seldomer than eight times in the year, viz, for the Count, Countess, the young Count, the three young Countesses, Anne Nitschmannin, and John Langgut, or Von Wattenwille, the Count's son in law. This was a novelty to most, and abundance of other people flocked thither to see this spectacle, this scene of gluttony, parade, and idolatrous profusions; an account being carried to Francfort and other neighboring places, it afforded abundant matter for ridicule and reproach, as it little agreed with the Doctrine of Christ, that says, "Let your light so shine before men that they may see your good works, and Glorify your Father who is in heaven": but here a spirit of drunkenness and debauchery seemed to break loose among the community. The young folks began to grow wanton, laughing, sporting, jesting, leaping, throwing one another on the floor, and struggling till they were quite spent and out of breath, besides many filthy, gross indecencies".

They make atheists and Naturalists of the most hopeful persons who live among them.

* *This hall now called* BETHLEHEM, *is at Marienborn, and from a stable which it lately was, the Count hs turned it into a a fine hall. It is said to be the scene of their Espousals, if so, the alteration has nothing singular in it, going only from a stable to a hog stye.*

** *The table represented an L, indicating the name of LUDWIG, or LEWIS: all other circumstances of this festival here described, are absolutely true, without syllable of falsity, and can be proven by many Eye-Witnesses of the whole transaction; nay there were madder doings than any taken Notice of here.*

"They give themselves out to be the New Moravians Church, and when in Lutheran country they profess to be true Lutherans; but there is just as much likeness betwixt the rapacious eagle and the harmless dove as betwixt these people and the ancient Moravian Church or Moderate Lutherans: for at Marienborn we have an account of the Old Moravian Unitas-Fratrum, who were quite another people, founding their life, and walk on the life, merit, and pattern of Christ, closely following his footsteps according to the model laid down in His Gospel; believing also the sayings of their Lord to be God's precepts, and consequently, eternal life; They acknowledge a bishop of the Moravian Unitas-Fratrum. Their paradise on earth was the Bible and feelings of grace; how different the Count's paradise, ever contriving for vain pleasures and pride of life. For every class of the community he instituted festivals at stated times to make merry together, for the husbands, the wives, the bachelors, the maidens, and herein he did not forget the children who have also their day.*** (p 47-48)

"A few days before I came away, the bachelors held their festival at Herrnhaag; there was about 400 persons dressed out in the most showy manner, and with their hair powdered; these make a procession up and down the place in great pageantry, preceded by no less than 29 musicians. Two days after came the Maiden's Festival, and they I was informed made about 300, part of whom lived at Marienborn in a field, where, after compliments and salutations in abundance, they formed themselves in a circle and sang several songs; after which they walked in a procession to the Hall two abreast, and with a greater band of music than that of the bachelors. These single sisters were dressed all in white, of the finest linnen; a very illusory emblem of innocence; These are samples of the Count's taste of pleasure; they are his favorite spectacles. This was another ostentatious squandering away of alms-money; for to my knowledge, most of these white-robed females were not in a way of earning so much as a necessary livlihood, so that it must have been the alms-money which paid the piper's".

Every particular here related of their pageantry and ostentation, are known truths, of which hundreds of persons are eye witnesses.

(p 48)

***The widows have two yearly feasts; the novices, the young women, the women with child, the children of the community, (who have been got according to the marriage plan) the officers, the married folks, and the assemblies, have all their respective festivals".

"Now, what a joy it must have been for the heathen and idolatrous Jews, to kill and burn their children to the gods with rejoicings ? It is undeniable that such joy must be injected by the devil, it cannot but be his work; for in the several places GOD complains of their offering to the devil their sons and daughters, which they had brought to to him. In one place it is,"THEIR BURNING IS AS A FURNACE", another place says,"THEY RAN INTO THE FIRE AS A CAMEL INTO HER LUST".

"The first step towards becoming a false teacher is a departure from GOD; the just punishment of such apostacy is their rejection, which in some is seen to be accompanied with a spirit of magic, operating in dreams or inspirations; of which incredable as it map appear, I my own self have had but too convincing experience; I was once for a while deceived by a fair appearance in one was possessed of this magical talent; he could inject dreams into me, and in those dreams get from me what he would; he could further impress on me a strong sensation of his disquietitudes; tis not only I, but other persons still living who have felt this supernatural malignancy, and his name is Bernesdorff. In this respect it is, that GOD complains of the dreams of the Jews, and of the workings of the spirit in the false prophets".

"As the abovementioned principal class rejoice with so much rapture over the venereal energy, and extoll it as a heart reviving cordial, they flile the male and female members cooperating therein, venerable members; In the twelfth appendix and the two additions which are in print, there is a curious display of the sensual felicity of these renowned

dignitaries; and whoever takes a view of that, and their impious expressions relating to Godly living, and the evidences of Holy men, together with theflagitious practices of their absoluteness, their stygian magic and power of illusion, then this lovely child may be said to stand absolutely in PURE NATURALIBUS before them. To such an enormity does their devilith joy rise, to the contempt of GOD and every Divine truth".

"BEHOLD and WONDER: The Herrnhuters sect holds the Count to be the only true church, the lamb's bride: they call him KYRIE, I. e., Lady (the feminine gender of KYRIOS the LORD), and have made copies of verses on him as such".

"I now recollect my promise at my departure from hence to Germany, of giving satisfaction to Henry Antes and William Frey, who charged me upon my conscience that when I got to Germany among the community, I should give them a faithful account of whatever I observed there, good and evil; for they had seen such deceits carried on under a fair outside that had made them wary; and that if the community did not answer expectations I should return, and they would defray the charges; but neither they nor I then knew the depth of the community's politic's, there being nothing to be writ from the community but is in its condemnation*".

* *It is not only forbid to write anything of the ways and doings of the community, but all letters were privately read to the brethern, and suppressed or forwarded as the contents pleased; they make no conscience of it, the opening of letters is strictly forbid by law.*

"Thus I was deprived of all opportunity of acquainting them with any uneasinesses at the practices of the community; and indeed, at that time, my eyes were not opened so as to perceive that such prohibitation was a snare, a tyranny repugnant to GOD's written precept; for GOD who looketh not to the person of a man, and whose righteousness is as the mountains, and His judgements as the great deep, will judge the earth in righteousness, and all the nations in truth, he has not dispensed his chosen people from writing and making known their good and bad things, for their own Amendment as an example to their descendants, but lies with false reports, and blandishing words of delusion are an abomination to him; criminal in themselves, and the engine of evil purposes, exalting their inventions above the spirit of truth". (P 66)

I have often canvassed in myself with deep lamentation, for what reasons it pleased the Lord that I should pass through such a dangerous school; but when my Unbelief and Fickleness presented themselves to me, and my Remissness in following the gracious call of my Savior to trust Him in everything which concerned the Redemption of my soul; and not having done as I ought, and giving way to self will rather than close with the spirit of grace which called me out of pure mercy. I concluded that the long suffering all-wise Savior, who never does anything without sufficient reason, left me to run on in my imaginations; First as a just punishment of my perverseness; Secondly, that I might experience the depths of satan,

how he makes use of men to seduce each other by specious words and attractive appearances; Thirdly that I might learn to speak my mind with a loyal confidence and never disguise truth; Fourthly, that I might acknowledge his tender care for me, and how he delivers me out of many dangers without any gratitude from me; Fifthly, it shows me that both time and eternity I have cause to praise him along for all things.

This I have writ in my fifty-third* year, when I hope I have outlived the ductility of childhood, never more to be decoyed by carnal notions and Artifices of evil men, nor to be tossed about with every wind of doctrine with which they lie in wait to deduce well meaning souls. I have now effectually experienced that nothing but divine power can preserve us stedfast in the faith in these times so full of dangers. It behooved me to add concerning their voluptous life, particularly of those in upper classes, who though many of them were poor folks, now figure in fine cloaths, powdered wigs, watches, and rings on their fingers, like the worldly men of fashion, and conform themselves to the world; that one motive of this gay appearance is to allure the wealthy, shewing them by their behavior, that they have found out a carpet-road to salvation, which no Christians hitherto could hit upon; and this is no lame contrivance, for the rich are not without a desire of being saved, but to deny their state and the pride of life, was the rub; now its got over, here's a new way which turns off from every discouragement and hardship, a say of glitter, ease and festivity; a way suited to a Respect of Persons, in order to make an advantage. But were I to relate the whole,

it would carry me too far.

The premises, I think, were sufficient grounds for my saying, that it was the wickedest sect that has appeared since the Apostle's time, which Joseph Muller took such offence at, and reported to those who sent him from time to time to fitt me, for which he was the fittest person, being my superintend ant.

By this time the community were sufficiently known to me; their fine mantle of Christ's sufferings was too short to hide their deformities. Instead of the Lamb, I discovered the dragon opening its mouth against GOD and His tabernacle, (the hearts of believers) and those who dwell in Heaven.

I had no sooner given the child its right name, than all the Brethern were ordered to come unto me, upon my excommunication I recommend myself to the GOD of my life, and resolved to depart, and writ the following letter to the Count's son in law.

Herrnhaag, May 12, 1747

Dear Brother John,

I heartily wish you well in the Lord, and as my departure will be next week, and there is no talking with you face to face, I will declare to you the reasons why I could not come into the community's doctrine and practice; Isiah says, that they who in religion choose their own ways make their soulan abomination, and further calls it a vain worship where the commandments of men are set up. Now, I being awakened by the scripture without any help from man, prefer it to all the inventions of man; their effects on the souls

of their admirers are as bad as the principles from whence they sprung; is this not too plain in our days, when the truths of the Bible are scarce mentioned.

The vain mirth, and whatever to me appeared faulty in the community, I impute to the labourers; the life they lead and preach is promotive of corruption, and an indignity offered to the sufferings and merit of the heavenly Lamb. His love is my joy, His resurrection is my truth, these are my unmovable sentiments; yet these drew from me continual insults and revilings; no word was bad enough for me; I was cut off as a mortified limb. These things you cannot but know; I close with recommending you all, and in all things, to the love and guidance of the Savior, who of evil can produce good; I thank you all for whatever kindnesses I have received among the community.

Andrew Frey

I earnestly desire that I may not be construed to extend the foregoing accusations to the whole community; they are meant only for the upper class in Germany; and careful have I been that the colours should not be too deep. As to the sect of Herrnhuters in Pensilvania, though the child be not free from the humours of the mother, yet is there some appearance of true religion and piety; many pray morning and evening, the Bible is read in the Hall, and Divine Truths are discoursed of, but alas ! on the other hand, the wolves are so numerous, that we should be instant in prayer that the good sherherd will preserve his little flock from the seducements and depravations with which they are surrounded.

"Reader, whosoever you are, who shocked at the foregoing account (which in no one point has exceeded) bless yourself that you have nothing to do with Herrnhutism, let me entreat you in Christian Love to turn your eyes inward, to search whether you are possessed of the Pearl of the great Prince; whether the Kingdom of GOD be within you; whether you are born from above; whether you are one in spirit of the Lord; whether you are crucified with Christ; whether you are transformed in the renewal of your mind, for I would hope you are not ignorant, that these are not to be compensated either by Orthadoxy or Principles, not the most amiable Morality. Need I remind you, at your entrance on this momentous enquiry, to address yourself to the Father of Lights, who giveth to all men liberally; and that the rule of it must be the Divine Oracles, not to lead you into all truth, closing his sermon upon the mount with the following words, which together with the sermon, cannot but deserve your closest attention:

> Whosoever heareth these sayings of mine,
> and doth them, I will liken him unto a wife man,
> who built his House upon a rock; and every one
> who heareth these sayings of mine and doth them not,
> shall be likened unto a foolish Man who built
> his House upon the sand"

(p 72)

F I N I S

JOSEPH MULLER APPEALS TO THE BRETHERN

During his stay in Germany, Muller wrote several times to the Brethern in America to explain his reasons for associating with the Moravians. He explained that the Community "never seeks to bring a person from outside into their fellowship, but rather much prefer each denomination to keep their children of God and witnesses of the Lamb to themselves". At the same time he expressed sorrow at the news concerning their treatment of former members who now adhered to the Moravians: "I believe that they (Brethern) do not know hat they do, for their conduct with my brother Abraham (Muller) and William Frey and others is irresponsible".

Furthermore, he assured them: "If the Savior had permitted it, immersion baptism would have been introduced. However, the Savior has never wished to allow this either in Pennsylvania or Germany. The reason is none other than that we Dunkers place too much emphasis on this matter. .. It displeases God when we adhere too much or cling to something that is not Jesus and His death and wounds and bloody atonement. Everything else can become idolatrous for us, that is, baptism, Lord's Supper, feetwashing, going to meeting, vigils, praying and fasting, giving alms, and other deeds that can be performed". This reveals a basic difference in approach between the Moravians and Brethern. To the Moravians, the Brethern seemed legalistic; to the Brethern, the Moravians seemed disobedient, if not antinomian.

Upon his return to Pennsylvania in 1749, Muller addressed himself again to the Brethern. Explaining that his love for them was the reason for returning, he said that he wished to

serve them, although he was hurt by their evident hostility to the Moravian Church to which he now adhered completely, after his earlier hesitation because of his Brethern affiliation.

November, 1749

Dearly beloved Friends:

After a period of seven years I have returned to this country under the gracious guidance of my good Lambkin, as you no doubt have already heard. I cannot say that anything has moved me to leave Europe where all this time everything has been so pleasant and blessed for my heart and to return again but love and my loyal and sincere heart toward all of you. I believed that I was bound upon my given promise to serve you as a people from whom I went over to the Moravian Community first and foremost with the gospel of peace of our universal salvation in Jesus Christ through His perfect reconciliation and redemption for all through His blood. In this sincere love to all of you there has indeed been no change in me and I would still be ready and willing to be used in my small way for the sake of all those poor dear hearts who are truly concerned about nothing but this Lambkin who was slain for us.

However, immediately upon my arrival in Pennsylvania I was brought up short, was very discouraged, and began to have doubts - - and therefore took great offense - - about associating with you after I had learned and discovered with much disappointment that you and your circumstances have greatly changed in this period, that you have completely abandoned you old policy and no longer are

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what you once were; but instead your hearts and minds are so possessed with many prejudices and enmity against the (Moravian) brethern, and you have associated with the other blasphamers and slanderers of our Community. Therefore it would be without any profit or purpose, perhaps even cumbersome and unpleasant, for you if I were to come among you. Also, under these circumstances I would hardly be able to produce any results among you and would be a burden and nuisance for you besides.

Lest you completely ignore how my heart still feels toward you and why I have not yet come to you, I wished briefly to explain and fitness to it by these few lines. From the above you have sufficiently understood that up to now I have seen no purpose -- neither for your sake nor mine -- in visiting you. I have been unable to imagine that it would amount to anything but unnecessary and lengthy discourses which would not serve our purpose at all, as well as quarreling, idle talk, accusations and justifications.

I am at this time no longer in the mood not do I have any inclination for this sort of thing where everyone airs his own curious ieas, questions, doubts and accusations about the Moravian Community which they may have partly picked up from other disloyal and libelous people, and partly brought forth from their own wicked, ruined evil hearts. I witness to you quite freely and without reserve out of my own well-founded experience and the conviction of my heart, that I belong with all my heart to this people, among whom I have lived now for nearly seven years

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and from whom I have received during this time so much love, loyalty, and care (although I was not yet an affiliated member) and among whom my heart has found that for which it had sought and striven for many years without success.

I do not necessarily consider them the only one but certainly the best brotherhood and institution which is known to me at the present time. This is by no means because of their beautiful outward order and organization, which is commonly and mistakenly taken for the thing itself, but rather because it rests simply and solely upon the foundation of the prophets and apostles, which is Jesus Christ and His blood, and which is separated by the word of the cross from any other doctrine. If, however, despite all this, there exists among you one or the other poor heart from whom it would be a blessing and a pleasure to discuss this with me and to hear about his heart and soul, I shall be quite willing to discuss this with any such poor heart who is concerned and perplexed. I would portray to him in a few words the great love which this same Lambkin has for sinners and His precious wounds which He received for us as well as shall be given me in that hour and minute by the best and universal proclaimer of the wounds of Jesus, the dear Holy Spirit (to name it Mother would be quite fitting), the Spirit who praises Jesus in His entire Bible.

Thus I greet all of you warmly and fraternally from our dear Bethlehem on the Lecha (Lehigh River) where I am staying at the present time. I expect (to hear from you) here

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about your reaction or the one or other of you who is eager to speak with me. I am, as always, filled with a warm love and fervent desire to meet you some day in that place where the poor sinners stand quite humbled at the great bliss and grace and where many a former enemy of the cross lies prostrate at the wounded feet of the Lambkin.

Your faithful, loyal heart,

Joseph Muller

THE BRETHERN REPLY TO MULLER

Muller's offer to serve them was hardly deemed tactful by the Brethern, who felt that he had wilfully left them to join an erring movement. Of interest are their specific points of criticism upon Moravian doctrine and practices. The letter amounts to an announcement of excommunication, closing with a sincere wish that Muller's eyes might be opened to his present state and that he might repent his errors.

The number of signatures appended to the letter testifies to the seriousness of the communication, and gives an unexampled listing of the prominent Brethern leadership in the mid-eighteenth century.

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Canantacken, February 12, 1750

Friend Joseph Muller:

We wish and hope for you all health and happiness in body and soul, and report at the same time that we have received your letter in good order and seen from it (and, as you write, have heard) that you have returned to this country under the gracious guidance of your Lambkin.

We can only say that what moved you to go to Europe and to leave it again and return was nothing but the universal spirit of deceit which motivates you and all the others of your kind, and which makes you believe that in Europe things went so well and blessed for your heart. We can hardly believe that you were and still are in such bliss as you would like us to think (that is, regarding the condition of your soul). As for your outward motive, namely that you fared well in regard to it - - we will not take up here. We can well believe you in this, namely, when we hear that it is completely bewildered, which did not seem to be your Earlier understanding.

That you now offer to serve us with the gospel of peace (as you write) seems almost rediculous to us, because you consider yourself, in your own estimation, so competent and wise (whereas we have read that when one sees a person who considers himself wise, there is more liklihood of his being a fool). (We are), on the otherhand, very disappointed that you are seeking to associate with that in front of which you have spat out before, and not only that but that moreover you even offer to serve with your terrible great

and small errors a people which from its heart abhors, flees, and shuns any such idol and calf worship, as you know perfectly well.

The piety which you and your present congregation practice with fiddles, organs, flutes, oboes, bass-fiddles, bagpipes, and such nonsense, and infant baptism and your abominable leaders (?) (in the XIII appendix, second part, item, about your horrible matrimony) - - all of these are so suspicious to us that we consider the whole affair an abominable soup from which we do not wish to taste a single drop, whether it is you who brings it to us or someone else. But that you even intend to force your way in among us by virtue of the promise which you made at the great meeting on the Schuylkill was neither desired from you nor requested by those who knew you and your affairs. It did seem bad and despicable enough for us at that time that a person wanted so badly to be something for which he was incapable and for which he had no talent. It was just as the common saying goes and which an old man quoted at the time: volunteered services are seldom welcome.

You would have done better to remain silent about your sincerety, loyalty, and heritage, and then we might perhaps have held you in greater respect. It is only too well known to you as ell as to us that you have been quite unfaithful and false with us; yes, indeed, you have even deceived the entire congregation inasmuch as you promised to serve them and their children and soon afterwards you ran away to Germany without a word.

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It seems that you are still the old simple and imprudent J. M. that you used to be, for you used to consider yourself wise, and still do. Do you really think anyone is so simple as to desire such a servant of the gospel as you are now ?

You also mentioned that you became very doubtful, and even discouraged, immediately upon your arrival, and had to learn to your grief that we in our circumstance had changed so much and that we had completely abandoned our old system and were no longer what we used to be one time; but that instead, we had allowed our minds to be filled with many prejudices and enmity, and that we had associated with the old blasphemers and slanderers of your community. This is something that cannot be proved, and is an obvious falsehood, not to say --for modesty sake -- a glaring lie. It astonishes us that the laws of reason allowed you to write such things inasmuch as you have neither seen us, much less talk to us, since your return. Therefore the prejudices of which you accuse us is to be found in you and your letter.

In order that you, too, might not be in ignorance about us and our feelings toward you, you will undoubtedly have gathered from the above that you need not take the trouble to come to us, for you are looked upon by all of us as one who followed clever and foolish fables, and believed in and ran after all kinds of errors and perverted doctrines. It is therefore not worth our while to engage in a discourse or conversation with you, namely, in such a manner as to edify

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ourselves with you or to learn something from you, either small or great, much less to consider it a favor if you were to come. Of course, if you were penitent, contrite, and mournful in your heart, we would be obliged by the Savior of the world to offer you our handclasp again, because He has received gifts from the unfaithful.

However inasmuch as you are still boasting of your present brotherhood, claiming that it is the best community with its institutions, and that you have found what your heart (although in vain) has been seeking and striving for, you are revealing once again that you have sought this among the Brethern and striven after something like this among them, since you would never in your lifetime hear that among us are used fiddles, bass-fiddles, whistles, organs, harps, oboes, french horns and bagpipes, that someone baptizes infants or that someone has "marriage-bands". If such things contain and carry within them such great salvation, they might after all be found in many a tavern.

J. M., for the sake of God and the salvation of your soul, remember the earlier days, when you became enlightened, how simply you respected the Word of God and how you have now completely strayed from the path, and how you have become a completely different person from what you used to be. And now on top of it you have the nerve to offer your service to us in your present condition ! Be assured that if we desired and wanted to have servants of your make-up, we would not have waited for you because

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there are so many of your kind who would like to serve us who would have much more talent for it than you. If we had sought such, whey then did we go out of Babel of which we had indeed been a part ? You have now really become a regular servant of Babel, who wants to help build another tower next to the great one.

We consider it almost unnecessary to add much more inasmuch as you will be able to gather sufficiently from the above that we regard your present affair as so bad, deplorable, miserable, blind and bare, and, indeed, generally erring and perverse, that we do not wish to touch it, to say nothing of our allowing you to pass among us as a servant (Minister). We do not even wish to eat with you as long as you are going around in such an eccentric fanaticism and are dwelling among such people (who are in their doctrine far worse and more perverted than Babel). Therefore we do not ignore (the fact) that you will induce several more Brethern to such a miserable wantonness and frivolity like yours.

We therefore renounce (and have done it a long time ago) (blank) all your perverted principles (however, if you reject them anew, you will be as we are), your "marriage bands", "Blauen(?)" and chambers (?), your organs, whistles, flutes, oboes, french horns, bass fiddles, small fiddles, and bagpipes, now and in eternity, Amen.

Therefore we do not greet you in our brotherhood, for we have read in the second epistle of John, verses ten to eleven: "If any one comes to you and does not bring this doctrine

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(that is) the teachings of Jesus Christ), do not. . . give him any greeting: for he who greets him shares his wicked work".

We do, however, wish you from our hearts that the Lord might give you salve for your eyes, that you might realize your miserable condition in which you now stand, so that you might return and repent you idolatry, great and small errors, and clever and foolish fables. Then you would be dear to us as a brand plucked from the burning.

(signed)

Henry	Jacobs,	Christopher	Gusz,	Martin	Urner,
John	Lehn,	George Adam	Martin,	Peter	Becker,
Joseph	Latsche,	Philip	Ehrhard,	John	Schneider,
John	Dirdorff,	George	Backer,	Rudolph	Harley,
Lewis	Rothrock,	Adam	Sauer ,	Peter	Greiling,
John	Grief,	John	Leterman,	John	Preiz,
Daniel	Hindricks,	John George	Martin,	John	Mack,
Rudolph	Braun,	Henry	Rundebusch,	John	Becker
Peter	Knepper,	Alexander	Mack,	H. G.,	
John	___der,	Matthew	Schweitzer,		
John	Bechtelsheimer				
this I profess,		Jacob Peiterly			

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EXPLANATION TO THE READER

For those reader's unfamiliar with the practices of the early period of the Renewed Moraviam Church, one of the peculiarities was the frequent reference and emphasis placed on the physical wounds to the body of Jesus Christ at the time of crucifixtion, wherein the wound to the body is referred to in writings and expressions as the: "side hole".

author

THE SAUER-ANTES CONTROVERSY

Although Christopher Sauer I, printed the first American Moravian hymnal for Count Zinzendorf soon after the latter's arrival, relationships between the two influential figures soon became strained. Sauer, a Separatist in religion and an ardent advocate of democracy, angered the Count by opening the columns of his newspaper (a leading shaper of public opinion among the German settlers) to critics of the Moravians. He was also in close touch with European Separatists who had previous unfriendly dealings with Count Zinzendorf. In the words of a German church historian, the count, "met his own surprise and occasional terror well known acquaintances from castles of Hessian nobility, and was astonished to find among them in the most isolated Pennsylvania woods the same gossip, the same defamation and allegations which he had hoped to evade by a six-week long ocean voyage and week-long rides and canoe trips on the lakes and rivers of Pennsylvania". Sauer it was who provided a significant part of the communications between the two continents.

Henry Antes, who had called the synods referred to earlier, took it upon himself to defend the count and his colleagues in a long manuscript which he took to Sauer to have it printed. He was particularly aiming his comments at members of the Ephrata Community, who had published several pamphlets attacking the Moravians and what they considered the latter movement's over-emphasis on marriage - - an offensive point to the celibacy-proclaiming Sabbatarians.

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EXCERPTS FROM ANTES' MANUSCRIPT BOOK, "WELL FOUNDED REMINDERS"

...Finally, as far as motivation for their (Ephrata's) writing and characterization, that there was not the least evidence of God among us, is concerned, because our movement cannot stand the slightest opposition, they can at the same time be in truth accused of imprudence. For otherwise they would have remembered that at the seventh and final conference with the churches, only a brief account was given as to how the various churches stood with whom there had been some contact. And on this occasion there was merely stated that they were nothing but a pack which had left the Brethern, whose baptism and calling they had sought to steal, and seduced their best members, and that this had been invented by the devil for certain reasons, to be found in the same conference on page 116[61]. There were only a few words, namely a "pack originated by the devil", and this enraged the intolerant Zion group to such a degree that they wrote an entire book against us and the Moravian Brethern.

...Not to mention others who remain rather quiet for the present as far as publication is concerned but who, at the same time, would like to see the Moravian Brethern along with the little church of Jesus from among all kinds of religions lose out and perish. We need only remember how very much the dear Brethern (whom one would gladly spare) were offended when two cloisters of Ephrata and Zion were declared to be a mere pack from the Brethern and invented by the devil; the dear Brethern were so disturbed about this and said (even to me personally) that (the synod) had gone too far with the Ephrata group. Now if one had asked them at the

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time when the Ephrata group split off from them and became a sect, whether the split was originated by God or by the devil, they would have promptly answered, by the devil. And if someone were to ask now after they have accused us on this account, whether it was from God or the devil, they would be just as little able to answer (if they were in their right minds) as in former times the Pharisees and Sadducees could and would not (answer) concerning the baptism of John ...

EXCERPTS FROM SAUER'S REFUSAL

In a long letter, the Germantown printer described the reasons why he did not feel free to print Antes' book. There were errors and malicious statements in it, especially about the Brethern according to Sauer.

(Germantown), September 6, 1743

Beloved Friend Henry Antes:

Our last agreement was that although I had several obsections to your manuscript as far as I had read it, I would print it for you as something similar to my newspaper - - where it often occurs that everyone describes his own actions as grand and well performed - - but on the condition that it must not be against my convictions. However as I continued to read it and in time finished it, I could no longer treat it like my newspaper. For if I object to some item in the newspaper that is either made up or which I consider to be harmful to someone, I omit it. And when I come across something of which I know for sure that it is impossible or sheer falsehood , I do not print it at all. Now I find in your manuscript

(The Brethern in Colonial America, p 317)

various things in regard to which I am definitely convinced of the very opposite, but which you cannot possibly grasp in your present state of mind.

Other items, on the other hand, are so malicious that they would inevitably start another literary fued. At the present time it is contrary only to my convictions and I would have no objections if others were to print it, for thus the truth would plainly come to light, although I know that it will not remain hidden.

Let me remind you of a few passages from it, for I do believe that you will be able to understand it ...Can you recall how disdainfully you treat the Brethern when you repeat that the Ephrata group are a pack invented by the devil, who originated among the Old Brethern and took the best people with them ? If the best people left the Brethern and if the Sabbatarians are a pack invented by the devil, what does that make the remaining ones, those who are the worst, who are not as good as the pack ?

Your argument regarding the true sign as to which is the congregation of God, the one at Ephrata, Zion, or Bethlehem - - namely, that we would see which increases its numbers most - - was not well chosen, for what congregation has grown more rapidly than Mahomet's, if one were to call a party of men a congregation. This congregation of the Brethern has increased its numbers by at least fifty since the Count left. That comes only from that loathsome pride which always esteems itself higher than the other person and considers him to be much inferior.

John Christopher Sauer[63]
(The Brethern in Colonial America, p 318)

CHRISTOPHER SAUER

Christopher Sauer through his printing establishment contributed greatly to being responsible for the cohesion of German element of Pennsylvania, as these people were well versed, and alerted to any threats that might be imposed by anything alien to their best interest.

Christopher Sauer, died in 1758, and the printing establishment was carried on by his son Christopher, II., who continued for two decades (leading up the the Revolutionary War) where in turn his two sons, Christopher, III., and Peter succeeded in the operation.

The Sauer Family remained loyal to the Crown during the cause for independence, which provided those unfriendly including his long time foes to witness the obliteration of this outstanding institution.

The prime competitor of the Sauer Printers was Benjamin Franklin.

"THE ECKERLIN FAMILY"

The Michael Eckerlin family were expelled from France for the assembly of people engaged in pietistic activities, at which time Michael Eckerlin proceeded with his family to Schwarzenau, finding a community of interest with Alexander Mack, and being an active early member of the congregation.

Michael the father died in Europe and Mrs. Eckerlin and the boys came to Germantown with the Brethern. The brothers were learned and dedicated individuals. At the time of the defection of those from the ranks of the Germantown Brethern, who supported the Beissel Sabbatarian movement, such included the Eckerlin's. Each was given a name as customary in the order:

Israel Eckerlin, was known as Brother Onesimus,
Gabriel Eckerlin, was known as Brother Jotham,
Samuel Eckerlin, was known as Brother Jephune,
Immanuel Eckerlin, was known as Brother Elimelech

Due to internal discord, resulting from authority and responsibilities between the personalities at Ephrata, the * Eckerlin's decided to depart the Cloister and enter the outside world, which they did for a period and noting disharmony at a later date proceeded westward to the Ohio river, as their objective.

The land which (presently) constitutes southwestern Pennsylvania, was Indian land, not yet acquired by Treaty and purchase by the proprietor's of the Province. Additionally such geographic area was in dispute by a claim by the Colony of Virginia, which claim was contested for many years. This area was referred to as the Area of West Augusta.

While the Eckerlin's party were proceeding through the high mountain snow, they were intercepted by friendly Indians who forwarned of impending danger, by relating that the French were building a fort on the Ohio river. Consequently the Indians escorted the Eckerlin's into the high mountains south of the Forks of the Cheat, into the area where the Glade, Laurel and Dry forks exhaust into the Cheat.

At a subsequent time, a raiding party of Mohawk Indian's accompanied by a French officer, effected a surprise raid on the camp, destroying everything in sight and taking two of the brother's prisoners. Samuel Eckerlin, who had been absent securing and packing in provisions from the east, arrived to view the smouldering ruins and learn of the events from an eye witness who escaped the scene.

During the immediate subsequent period, General Forbes advancing with British forces on Fort Duquense, learned from other prisoners who had been in captivity there, that the two brothers had been scalped and badly maltreated and escorted across the Lake's bound for Montreal.

It is stated that Samuel Eckerlin grieving for his brother's ultimately wrote letters to Benjamin Franklin, enlisting his diplomatic assistance to learn of the whereabouts and well being of them, and in due time learned that, indeed, the brother's taken to Montreal, then to Halifax, Nova Scotia and returned to France, and kept captive in a monestary, where they both died.

Immanuel Eckerlin remained at Ephrata
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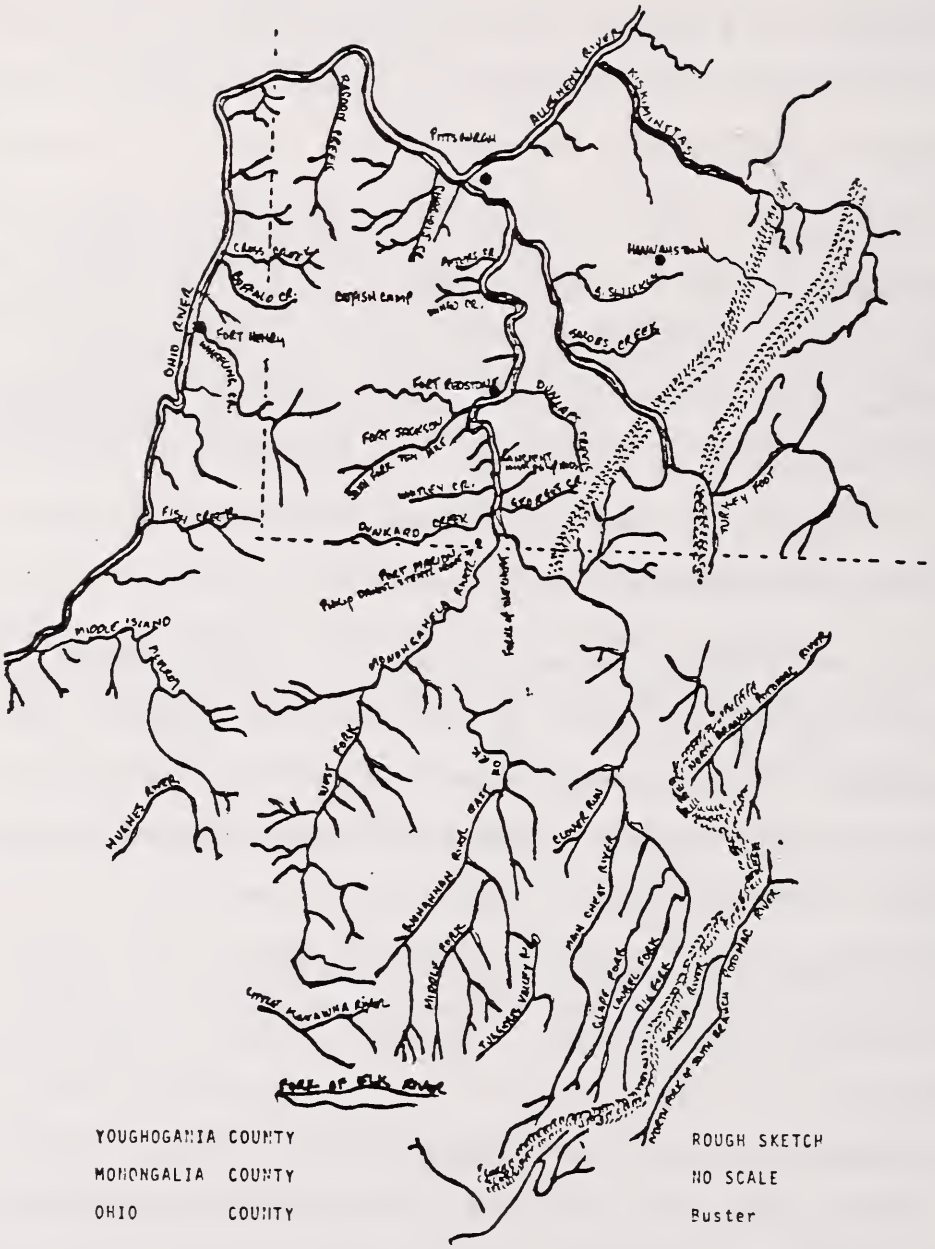
AREA OF WEST AUGUSTA



YOUGHOGANIA COUNTY
MONONGALIA COUNTY
OHIO COUNTY

ROUGH SKETCH
NO SCALE
Buster

NEW PURCHASE

The New Purchase of the unsettled lands in 1768 to the western boundaries in the Province were placed under Cumberland County, followed by jurisdiction of Bedford County in 1771, Westmoreland in 1773, until the creation of Washington County in 1781. Fayette County was cleaved from Washington County in 1783, and Greene County was separated from Washington in 1796.

The present site of Washington Borough represents the actual first land acquired when the land office of the Proprietaries opened in the spring of 1769, for the sale of such lands which had been ceded by the Indians a few months previous to the Treaty of Fort Stanwix. Three warrants were issued on date 19 June 1769 by James Hendricks, surveyor, dated 11 November 1769. These warrants were issued to: Abraham Hunter # 3517, for 331. plus acres which was known as "Catfish camp", to Joseph Hunter, Jr., # 3516, for 331, plus acres, known as "Grand Cairo" and warrant # 3518 to Martha Hunter, for 339, plus acres named "Marth's Bottom". There is no evidence that these persons resided on these parcels.

One William Huston, resident on a tract of land adjoining "Catfish Camp" resided as eary as 1774, as verified by an affidavit (Dunsmores War) which states: "April 1774, Capt. Michael Cresap and others stayed overnight at his house at "Catfish Camp" while traveling from the Ohio to Redstone Old

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Fort. He was the earliest resident and white inhabitant of the vicinity, of which information is recorded.

On April 26, 1771, all three of the Hunter's, whose lands, are described in the foregoing, sold these lands comprising a total of 1,060 acres to David Hoge of Cumberland, County. Mr. Hoge was at one point the Sheriff of Cumberland County. The purchase was made with expectations of this being the seat of Justice for the County. He built a log house in the spring of 1781, and the first Court was held at such location on October 2, 1781. David Redick surveyed and laid out the town plat named Bassett Town, in honor of the Hon. Richard Bassett, a close associate of David Hoge's, and a member of the convention which framed the Constitution of the United States, while he was a member of the Delaware Convention at Dover on 7 December 1787. Mr. Bassett, was Governor of Delaware from 1798 to 1801, U.S. District Judge in 1801-1802.

In the initial disposition of lots in Bassett Town, Mr. Hoge issued certificate # 15 to Charles Dodd, in October 1781, reserved four lots which he donated for a Court House and Prison (jail) and personally presented lots # 43 and 102 to General Washington. This land was never used by Washington, as lot 43 is shown later used by the Presbyterian Society and lot # 102 formed a part of the college campus. David Hoge, sold this property to his two sons, John and William.

The following event is recorded of record, in this place & time frame worthy of the interest pertaining to early settlers:

Minutes of the Supreme Executive Council
at Philadelphia, October 29, 1790

Cornplanter, Chief of the Seneca's made a speech to the "Fathers of the Quaker State" in which he referred to a treaty made at Fort Stanwix six years before, and also between the "Fathers of Thirteen Fires", at Muskingum. After the last treaty, Cornplanter was to conduct his people to Fort Pitt, the following is from his speech, and refers to a trip made through Catfish (Washington) in 1784, as follows:

"After I had separated from M. Nicholson and Morgan, I had under my charge one hundred and seventy persons of my own nation, consisting of men, women and children, to conduct through the wilderness, through heaps of briars, and having lost our way, we with great difficulty reached Wheelen. (Wheeling). When we arrived there out of provisions, I requested Mr. Zanes to furnish me and my people with bacon and flour to the amount of seventeen dollars, to be paid for out of the goods belonging to me and my people at Fort Pitt. Having obtained my request, I proceeded on my journey for Pittsburg and about ten miles from Wheelen, my party were fired on by three white people, and one of my people in the rear of the party received two shots through his blanket."

"Fathers, It was a constant practice with me throughout the whole journey to take great care of my people, and not suffer them to commit any outrages or drink more than what their necessities required. During the whole of my journey only one in-

cident happened which owing to the kindness of the people of the town called Catfish (Washington) in the Quaker State, who, while I was taking with the head men of the town, gave my people more liquor than was proper, and some of them got drunk, which obliged me to continue there with my people all night, and in the night my people were robbed of three rifles and one shot gun; and though every endeavor was used by the head men of the town upon my complaint made them to discover the perpetrators of the robbery, they could not be found; and on my people complaining to me I told them it was their own fault by getting drunk". It may be of interest to know the advantages the town of Washington had at the time for suffering men with the liquor "their necessities required". The following are the names of those who kept tavern here in that year: James Wilson, John Adams, John Dodd, Charles Dodd and John Colvell.

. . . . . .

DUNKARD CREEK

THE CHEAT AND MONONGAHELA RIVERS

It is in the part of the countryside, some ten miles east of (the present site of Uniontown) that the young Colonel George Washington received his baptism of fire on the Great Meadows, with his force of Virginian's on July 5, 1754, against the French forces that outnumbered him three to one.

Following the expulsion of the French from Fort Duquense, little realizing the eruption of hostilities about to break between England and the Colonies, the earliest settlers, came:
Colonel Theophilis Phillips, who staked out his domain, which was identified as: "Phillips Choice".
This was followed by his brother-in -law, Rev. James Dunlap, for whom, "Dunlaps Creek" is named.
Mr. Absalom Morris, for whom "Morris Crossroads" is named.
John Swearingen, whose son Van and four others were responsible for construction of the log fort at "Redstone" that provided protection to the settlers during periods of Indian depradations.
Duke Swearingen, son of John, brother of Van, was captured by the Indians and never returned to his family.

Most of the settlers came at the close of the Revolutionary War, which included the, names of:

Sackett	Gans (Gansz)	Griffin	Bowman
Davis	Mack	Morgan	Fast
Everhart	Leatherman	Custer	Sturgis
Conn	Stentz	Allebaugh	Hertzog

and others.

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"THE ZEARLEY FAMILY"

The two Zearley brother's, John and Samuel, came from: Manchester, England, where they were weavers and versed in the manufacturing methods employed in the English mills. They first settled in Philadelphia, and later relocated to Fayette County, Pennsylvania.

John Zearley, established his cloth manufacturing business near Smithfield, where he married Anna Hixon, and reared a family of whom, son Isaac is known.

Isaac Zearley, born: Springhill township
married Elizabeth Bowman, daughter of:
_____ and _____ (_____) Bowman,
of Marion County, West Virginia.

Isaac and Elizabeth (Bowman) Zearley, reared a family, amongst whom is known a son, whose name is:

Edmund L. Zearley, Born 16 Nov 1866 at Springhill township

Edmund L. Zearley was an engineer who in partnership with L. C. Mechling, developed the great coke and coal mining regions of western Pennsylvania, Ohio and West Virginia.

Edmund L. Zearley, married Effie Colebank, daughter of:
Thomas J. and Margaret (Blosser) Colebank,
of Monongalia County, West Virginia.

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"THE GANSZ FAMILY"

George Balthasar Gansz, who figured prominently with the diciples of Alexander Mack at schwarzenau and in the congregation at Germantown, later removed to Antietum, Maryland.

George Balthasar Gansz, married (1) Johanna _____
(2) Agnes _____

The family consisted of eight children, whose names are as follows:

Jacob	Gansz	
Joseph	Gansz	
Daniel	Gansz	
George	Gansz	
Margaret	Gansz,	married: A. Getzendanner
Anna	Gansz,	married: A. Greenley
Elizabeth	Gansz	
William L.	Gansz,	married: Magdalena Custer

(these son's later settled in the west, except William L., who settled at the Forks of the Cheat) Fayette County, Penn.

The name Gansz is shown in records, spelled:
Gans, Gance, Gaunts Gantz

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WILLIAM L. GANS (GANSZ)

William L. Gans (Gansz), son of:
George Balthasar and ( )_____ (_____) Gansz,
married: Magdalena Custer

Magdalena Custer, is the daughter of:
* George and _____ (_____) Custer,
of: Georges township, Fayette County, Pennsylvania

William L. and Magdalena (Custer) Gans (Gansz) are recorded to have the following named children:

1) Dr. George Gans (Gansz), a practicing physician
Moundsville, West Virginia

2) Dr. Daniel Gans (Gansz), a practicing physician
Stark County, Ohio

Dr. Daniel married Miss Margaret Hanna, daughter of:
James and Mary (Gordon) Hanna

Dr. Daniel and Margaret (Hanna) Gans (Gansz) are recorded to have reared five children, whose names are:

Daughter Gans (Gansz), deceased

W. C. Gans (Gansz), Pharmicist,
a graduate of Bethany College

Ollie Gans (Gansz), married H. C. Muckley,
High School Principal, Youngstown, Ohio.

Lizzie Gans (Gansz), of Hiram College

Emmet Gans (Gansz), of Hiram College

3) Jonathon Gans (Gansz), married Sarah Everhart

4) Althea Gans (Gansz), of Gans Station, Pennsylvania

5) Lebbeus Gans (Gansz), (see further, next page)

6) Mary Ann Gans (Gansz), married William Pearce Griffin **
son of William and Rhoda Griffin

7) Hanna Gans (Gansz), married Lewis Getzendanner
son of Christian and Mary (Stoner) Getzendanner

* *George Custer* Born 3 December 1744 Philadelphia
Died 5 December 1829 Fayette County, Penn.

** *Susan Griffin (sister of William Pearce Griffin)*
Susan Griffin married Thomas Stentz,
son of: Peter and Lydia (Morgan) Stentz, Esq.

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LEBBEUS BIGLOW GANS (GANSZ) Born 31 Mar 1825

Lebbeus Biglow Gans (Gansz), son of:

William L. and Magdalena (Custer) Gans (Gansz),

married: (1) Elizabeth J. Ramsey, on: 6 January 1848,

at: Fayette County, Pennsylvania

Elizabeth J. Ramsey, was born:

and is the daughter of:

Dr. James C. and _____ (_____) Ramsey,

of: Fayette County, Pennsylvania

Lebbeus Biglow and Elizabeth J. (Ramsey) Gans (Gansz) children:

Son Gans (Gansz), Died in infancy

Dorcas Ann Gans (Gansz), married: W. Morgan Smith

Elizabeth J. Gans (Gansz), married: R. R. Protzman

Elizabeth J. (Ramsey) Gans (Gansz), Died: 25 March 1857

Lebbeus Biglow Gans (Gansz),

married: (2) Emily G. Goe, on:

Emily G. Goe, was born:

and is the daughter of:

Henry S. and Catherine (Shotwell) Goe, of Allegheny Co., Penn.

Lebbeus Biglow and Emily G. (Goe) Gans (Gansz), children:

Catherine Gans (Gansz), married: William H. Morgan

Henry B. Gans (Gansz), a civil engineer

William L. Gans (Gansz), an attorney

Robert A. Gans (Gansz)

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A. B. EVERHART Born 1807

A. B. Everhart, son of:
Adolph and Elizabeth (Phillips) Everhart,
and grandson of: Theophilis Phillips, (first settler of Springhill township, Fayette County),
married: (1) Catharine Hertzog, daughter of:
Andrew and Anna Margaret (Heiss) Hertzog, and
grandaughter of: Gorg and Anna Maria (Stentz) Hertzog.

A. B. and (1) Catharine (Hertzog) Everhart, have four children:

Isaac P. Everhart, married: Rebecca Davenport
Sarah P. Everhart, married: J. C. Gans (Gansz)
Margaret J. Everhart, married: H. T. Davenport
Permelia S. Everhart, married: W. C. Sackett

Catharine (Hertzog) Everhart, Died:

A. B. Everhart,
married: (2) Permelia Phillips Williams.
Permelia Phillips Williams, is the daughter of:
Thomas and _____ (_____) Williams.

A. B. and (2) Permelia (Phillips) Williams, have three children

John P. Everhart
Joanna Everhart, married: Adelbert Rhodes
Adolph A. Everhart

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"THE DAVIS BROTHER'S"

Among the early settlers to the Forks of the Cheat, were the Davis Brother's, Samuel and Philip. These two brother's, were original land owners in the Province of Pennsylvania.

They owned nearly all the land they lay between Fairchance and Virginia, (now West Virginia).

Samuel and Philip, constructed and operated the first flouring mill west of the Alleghenies, which was located near Ruble.

Samuel Davis, married Elizabeth Stentz,
daughter of:
Philip Daniel and Catharine Elizabeth (Hertzog) Stentz,
of: Fayette County, Pennsylvania.

DR. SAMUEL SACKETT

Dr. Samuel Sackett, Revolutionary War Surgeon, Mass. Troops, was an early settler, and the earliest medical doctor to settle at the "Forks of the Cheat", and the genealogical extract of his ancestor forebearers is set forth as follows:

The Colonial ancestors of the Sacketts of America came from England. The Sakets, Sacketts and Sackvilles of England trace descent from a common ancestor whose forebearers were from Normandy. In the records of early days Adam S. Sackere (Adam the Sacker) whose father or grandfather came to England with William the Conqueror.

Simon Sackett of Cambridge, Mass., and John Sackett of New Haven Connecticut, brothers who landed at Plymoutn, Mass., from England with Roger Williams. No authentic records have yet been discovered which establish beyond question the name of the father of Simon and John Sackett, the accepted tradition being they came from the isle of Ely, Cambridge, Eng.. In early records the name is spelled with a final double T.

Simon Sackett sailed with his brother John December 1, 1630 on the Ship "Lyon" from Bristol, Eng., arriving at Boston February 5, 1631. He settled at Newton (three years later renamed Cambridge) where he and six other "principal gentlemen", he erected a substantial dwelling. Simon Sackett, died 3 November 3, 1635, following which his widow, Isabel Sackett, was granted authority by the court that the infamous decree banishing Roger Williams from the Colony was entered. John, brother of Simon Sackett, followed Roger Williams

to Rhode Island, and later was a prominent citizen of New Haven, Connecticut. Widow Isabel Sackett's name appears on the Cambridge records February 1636. In June of that year she joined Rev. Hooker's company with her two sons and traversed the wilderness to Hartford, Connecticut, where she became the second wife of William Bloomfield. Children of Simon and Isabel Sackett; Simon Sackett, born 1630, died the 9th July 1659, married Sarah Bloomfield.

John Sacket, son of Simon Sackett, was born at Newton (Cambridge), Massachussets in 1632, and so far is known he was the first white child born there. He was taken to Hartford, Connecticut by this mother who remarried, and in 1653 John Sackett was a resident of Springfield, Massachussets. Here he married and a short time afterward sold his land and moved to a property he had purchased at Northampton, fifteen miles up the Connecticut River. Here he lived until 1665, when he again sold out and moved to a farm purchased near Westfield, Massachussets, on what is now called Sacketts Meadows. There he built a house and barn and also erected a saw mill. In 1672, he was chosen a selectman of Westfield, holding that office as late as 1693. His wife died in 1690 and he remarried, continuing to reside on his farm until his death.

His will dated 1718 was probated in 1719.

(Genealogy follows this biographical sketch)

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JOHN SACKETT

John Sackett, born 1632, at Newton (now Cambridge), Mass.,
son of: Simon and Abigail (_____) Sackett
married: Abigail Hannum,
dau of: William and Honor (Capen) Hannum.

Simon and Abigail (Hannum) Sackett, children:

1) John Sackett, born Nov. 1660 X Deborah Pelley
died Dec. 1745

2) William Sackett, born Apr. 1662 X (1) Sarah Crain
died: (2) Hannah Graves

Hannah Graves, dau of:
Isaac and Hannah (Church) Graves.

William and Hannah (Graves) Sackett, children:

Joseph Sackett, born May 1690 X Abigail _____
died 1756

Hannah Sackett, born Jun 1692
died:

Rebecca Sackett, born Sep. 1694 X T. Dewey
died:

Jonathan Sackett, born Mar. 1696 X (1) Abigail Ashley
died 1773 (2) Ann Filer

Ann Filer, dau of:
Zebulon and Experience (Strong) Filer

Jonathan and Ann (Filer) Sackett, children:

Ann Sackett, born
died in infancy

Jonathan Sackett, born Dec. 1727 X Hannah Phelps
died:

Justus Sackett, born Mar. 1730 X Lydia Newcomb
died Mar. 1815

Rueben Sackett, (see further, next page)

Aaron Sackett, born Aug. 1735
died in childhood

Anne Sackett, born Aug. 1738
died in childhood

Hannah Sackett, born Aug. 1740
died in childhood

Rebecca Sackett, born Apr. 1743
died in childhood

DR. SAMUEL SACKETT, M.D.

Dr. Samuel Sackett, was born: ca 1769 at East Greenwich, Litchfield County, Connecticut, and is the son of: Rueben and Mercy (Finney) Sackett, of Connecticut.

Dr. Samuel Sacket, is the grandson of Johnathan Sackett, of Swansea, Massachusetts, the great granson of William Sackett, and the great, great granson of John Sackett, who came from England, and settled in America.

Dr. Samuel Sackett was a surgeon in the Military service during the Revolutionary War and settled thereafter in Fayette County, Pennsylvania as the earliest Doctor of Medicine in that wilderness. Dr. Sackett's, diaries, memoranda and specia of Pennsylvania Currency are in the custody of Carnegie Library, Pittsburgh, Pennsylvania.

Dr. Samuel Sackett, married (1) Sarah Manning on 1 August 1774.

Dr. Samuel and Sarah (Manning) Sackett, have ten children:

1) Rueben Sackett, born 16 Jan 1778 Connecticut

2) David Sackett, born 18 Jan 1780 Connecticut

3) Elizabeth Sackett, born 4 Apr 1782 Connecticut

4) Lucinda Sackett, born 5 May 1784, Beesontown, Fayette, Co.

5) Alexander Sackett, born 10 Jan 1786, Georges Cr. Fayette, Co.

6) Marion Sackett, born 8 Sep 1788, Georges Cr. Fayette, Co.

7) Anna Sackett, born 7 Nov 1790, Georges Cr. Fayette, Co.

8) Lydia Sackett, born 22 Nov 1792, Georges Cr. Fayette, Co.

9) Samuel Sackett, born 20 Sep 1795, Georges Cr. Fayette, Co.

10) Sarah Sackett, born 20 Oct 1797, Georges Cr. Fayette, Co.

Sarah (Manning) Sacket, Died: 1813

Buried at:
Georges Creek, Fayette County, Pennsylvania

Dr. Samuel Sackett, married (2) Eve Stentz, daughter of:

Philip Daniel and Catharine Elizabeth (Hertzog) Stentz

Dr. Samuel Sackett, Died 1833 Will No. I 269

Eve (Stentz) Sackett, Died 1846

"THE STURGIS BROTHER'S"

Nathan, John Philip and Amos Sturgis, three brothers, who came to America from England.

Nathan Sturgis, married Catharine Phillips, April 17, 1773 at Philadelphia, Pennsylvania.

John Philip Sturgis, enlisted in Captain Joseph Harmer's Company, First Pennsylvania Battalion, commanded by Colonel John Philip DeHaas, under whom he served in the Expedition to Crown Point and Ticonderoga.

Captain Amos Sturgis, served in the Revolutionary War, and amongst his family, were two sons, William and James.

Captain William Sturgis, of the Regular Army, lost his life, in line of duty, while serving with General Winfield Scott, War of 1812, at the "Battle of Lundy's Lane".

James Sturgis, married Mary Brandeberry, and are known to have a son, Samuel Davis Sturgis, born 11 June 1832, at Shippensburg, Pennsylvania.

General Winfield Scott, was instrumental in assisting to secure an appointment for Samuel Davis Sturgis to enter the United States Military Acadamy at West Point, New York, from whence he graduated as a Brevet 2nd Lieutenant in 1846, and immediately served in the U. S. - Mexican War.

Lieutenant Samuel Davis Sturgis, married Miss Jerusha Wilcox, and reared a family of three children:

Nina Sturgis

Garland "Jack" Sturgis

Ella Sturgis

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Lieutenant Samuel Davis Sturgis, records an illustrious Military career, having served in many varied assignments during his time on the frontier, and rose to the rank of Brigadier General.

Lieutenant Garland "Jack" Sturgis, the son of:
General Samuel Davis and Jerusha (Wilcox) Davis,
perished at the infamous "Battle of the Little Big Horn",
with the noted General George Armstrong Custer.

The City of Sturgis, South Dakota, is named in honor of the "Sturgis" family name.

John Philip Sturgis, married Leah Phillips, in 1775.
John Philip and Leah (Phillips) Sturgis, have four children:

1) Isaac Sturgis
2) Philip Sturgis
3) *Phineas Sturgis, Married Miss Elizabeth West
4) John P. Sturgis

Phineas and Elizabeth (West) Sturgis, are known to hava a son:
Isaac Philip Sturgis

Isaac Philip Sturgis, married Diane Ross, daughter of:
David and Rachel (Bowell) Ross.

Isaac Philip and Diane (Ross) Sturgis, are known to have a daughter: Sarah Catharine Sturgis, born 11 July 1837.

Sarah Catharine Sturgis, married Lewis Franklin Stentz, son of:
John and Susanna (Getzendanner) Stentz, of Fayette Co., Penn.

"THE FAST FAMILY"

Nicholas Fast, was a native of Palse, about the year of 1745, married: Cath. Marg. Darner, daughter of:
Joh. Bern. and Anna Kath. (Pfuster) Darner,
whose family resided in Hamburg.

Catherine's parents were people of wealth, and opposed the marriage on account of what they considered the young mans poverty, however, following their marriage, the young couple sailed for America. Upon their arrival, unable to defray their passage charges, they were both entered into indentured servitude, for a term to satisfy the obligation.

They afterwards located at the "Forks of the Cheat" in what is now Fayette County, Pennsylvania, where they made their home and reared a fine family.

Nicholas and Cath. Marg. (Darner) Fast, have nine children:

1) Adam Fast
2) Jacob Fast
3) Francis Fast
4) Christian Fast
5) Catherine Fast
6) Barbara Fast
7) Elizabeth Fast
8) Anna Fast
9) Katie Fast

Nicholas Fast attained the age of 103 years, when he died.

Darner (Dorner)(Terner)

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CHRISTIAN FAST CAPTURED BY THE INDIANS

In the month of June 1781, an expedition composed of Indians and Canadians, destined to invade Kentucky, moved from their places of rendevous at Detroit, the Sandusky, the Miami and the Wabash. The salient point of the campaign was the "falls of the Ohio", or Louisville, then containing only a few cabins, and a station for soldiers to protect the scattered settlements of Kentucky against the invasion.

Colonel George Rogers Clark, the hero of Kaskaskia and St. Vincent, learning that an expedition composed of British and indians, was about to invade that region, stationed a small body of troops at the village of Louisville, to intercept the passage of war parties on the say to the interior of Kentucky. His command was soon increased by the arrival of one hundred and fifty Pennsylvanians and Virginians, under the command of Colonel Slaughter.

Colonel Archibald Loughrey of Westmoreland County, Pennsylvania, raised a corps of about one hundred men, and volunteered to accompany General Clark on the expedition. These volunteers embarked in boats at Wheeling and moved down the river, in order to join the troops of General Clark at the "falls of the Ohio". On the twenty fourth day of August, Colonel Loughrey and his party passed the mouth of the Great Miami river, and soon afterward one of the boats was taken to the Kentucky side of the river, and a number of the men, under the command of Captain William Campbell, went ashore for the purpose of cooking and eating some buffalo meat. The river was low, and the boat fastened near a sand bar. While on shore, Colonel Loughrey's forces were attacked by a large

body of Indians, and after a brief resistance the small expedition was forced to surrender. Forty men were killed. Colonel Loughrey was made prisoner, tomahawked and scalped. Sixty of his men were captured and taken to Detroit.

For reasons never fully explained, the British expedition, commanded by Colonel Byrd, on reaching the mouth of the Great Miami, changed its destination; and when the boats conveying his troops, cannon and military stores, arrived on the Ohio river, instead of descending its rapid current, turned up the stream, and descended the Licking to its forks, where he landed his men and munitions of war. It is probable the destination of Colonel Byrd was changed in consequence of his advanced Indian spies and scouts coming in contact with the forces of Colonel Slaughter in their descent of the Ohio.

Some thirty five or forty miles above the falls, the boats of Colonel Slaughter, which were conveying horses and a few soldiers, became separated from the main body of the expedition in the night. At daylight the advanced boats drove an occasional stake near the shore, and attached written directions thereto, to guide the boats in the rear.

The boats thus abandoned being deprived of proper rations for the soldiers, had no alternatives but to supply themselves with such game as could be obtained from the forest. Perceiving a buffalo heifer feeding a short distance from the shore, the larger boat shoved to a shoal and the heifer shot. It was hastily skinned, a fire was built, and the soldiers proceeded to prepare breakfast.

While in the act of cooking the flesh of the heifer, the party was attacked by the Indians, who were probably drawn to the spot by the sound of guns. The frightened soldiers, sho had neglected to station pickets, fled to the boat which had been stranded on shoal, just as the smaller boats were making towards the shore for breakfast. They were unable to shove the boat into the current, and the Indians rushed down the shore firing into the boat, wounding and killing several of the men and horses.

All was consternation. Many of the soldiers endeavored to save themselves by leaping overboard and attempting to swim to the opposite side of the river, but on reaching it, were again fired upon. Among those who fled to the opposite shore was Christian Fast, a youth of about seventeen years of age, who had volunteered as a cavalryman, from what is now Fayette county, then a part of Westmoreland county.

Young Fast was an expert swimmer. As the Indians rushed upon the men, he leaped over the opposite side of the horse boat, and struck out boldly for the Kentucky shore, which he reached in safety. Just as he was about to arise from the water and ascend the bank, two or three Indians approached him saying: "Come on brother, we will use you well", at the same time reaching out their hands in token of friendship.

Knowing the savage character of the red man, he doubted their pacific intentions, and speedily turning about, started for the middle of the river. He had scarcely got in motion, when they commenced to fire after him, a ball passing

so near his head that it stunned him for a moment, by its concussion in the water, while another ball passed through the fleshy part of his thigh, making a painful wound, notwithstanding which, he succeeded in reaching the center of the river.

On reaching the main current, he found boats had floated some distance from the stranded one from which he had fled, and he resolved to swim after and overtake a small horse boat which was a few rods in the rear of the rest. After a vigorous exertion, aided by the current and a shower of bullets from shore, he reached the boat just as she surrendered. The Indians boarded it at once, and the prisoners were taken on shore, and the plunder secured.

After the prisoners had been deprived of all means of defence, the savages proceeded to strip them of such wearing apparel as they desired. In fact, the majority of the captives were left almost nude. The military suits with which the soldiers were clothed were deemed a God-send to these children of the forest. The appearance of the captives was almost distressing; nevertheless resistance would have been rewarded with a cruel, lingering death by torture.

When the exulting savages had secured such plunder as they could carry away, it was put up in bundles and their new prisoners, were compelled to pack it. The whole party proceeded through the forest in the direction of Upper Sandusky. The level lands along the Ohio and the Miami, at that season, abounded in rank and almost impenetrable weeds, briars and nettles. The journey was a severe ordeal.

Young Fast was small, his hair as black as a raven, dark eyes, and a swarthy skin; was exceedingly agile, and very slim and stought. His appearance pleased the Indians, and an old Delaware claimed him as a prisoner. The leader of the band was old Thomas Lyons. On the route to Upper Sandusky, which was principally up the Great Miami until they reached the portage, the poor prisoners endured many hardships and cruelties.

Having been deprived of their clothing, the nettles, briars, weeds and undergrowth made tearful havoc with their uncovered bodies, so much so, that on one occasion, after they had been some hours in the forest. Young Fast put his head down and refused to proceed, telling his Indian master to tomahawk him. The old warrior took pity on him, and returned most of his clothing. His wound was becoming quite painful. The old warrior assisted in dressing it until it healed.

After the war party had been two or three days in the forest, the Indians built a camp-fire and cleared a spot for a dance. The prisoners were all tied so as to prevent their escape. The savages engaged in a dance with much spirit, singing, hopping, leaping, brandishing their tomahawks, and scalping knives, and grimacing in a most frightful manner. Their music was a sort of wail, between a shout and a moan, while a kind of time was beaten on a brass kettle by a warrior.

When the Indian dance had ended, the prisoners, one by one, were untied and requested to give an exhibitation of their agility with bodies torn and bruised, half famished for want of food,

wearied with the journey, and almost nude, they endeavored to comply, knowing that a refusal would incur the hate and severity of their savage masters. When the time came for young Fast to dance, he felt it impossible to do so, in consequence of his painful wound, but fearing to incur the censure and vengeance of the warriors, he said to his comrades, "Boys, I can't dance and run on my feet, but I can run on my hands". So, limping into the ring, when the Indian music began, he proceeded a few steps, and then springing upon his hands, he elevated his feet, and commenced a sort of bear dance, accompanied by sundry singular maneuvers on his hands, turning an occasional somersault, and yelling like an Indian.

At first the savages seemed amazed at his performance, but soon began to applaud by the most uproarious laughter and shouts, some of them actually rolling on the ground in their merriment. After he had passed around the ring in this gymnastic manner, several of the warriors who had been delighted with his antics, put their hands on the ground and desired him to "do so more". He pointed to his wound and refused, saying, he was "too lame". His singular vivacity and good nature captivated the Indians, and from that time on, he was the hero of the party, and was no longer tied at night.

On reaching the Shawnee towns on the Great Miami, the prisoners were compelled to run the gauntlet for amusement of old Shawnees, the squaws and the youth. Several of the prisoners were severly beaten. Aman by the name of Baker, a silversmith by trade, from Westmoreland county, Pennsylvania, was beaten almost to death. In his desperation, he ran past the council-house two or three times, being blinded by the blows and

fright, and was about to sink, when a friendly voice directed him to enter the door, He did so and was spared. When this performance was going on, the old warrior who had young Fast in charge, shoved him back among the Indians, and he did not have to undergo the punishment of the gauntlet.

When the party arrived at Upper Sandusky, the prisoners were again compelled to undergo the ordeal of running the gauntlet. They were all handled very severly, but none of them were killed. Young Fast was again excused from the gauntlet by his Indian master. His wound by this time, had nearly healed. The surviving prisoners soon recruited from their fatigue, and were exchanged at Pittsburgh, and on the Muskingum.

Young Fast was retained, and adopted into an old Delaware family, in lieu of a son who had lost his life in a border skirmish. His hair was plucked out in the usual manner, leaving a small scalp-lock about the crown; his white blood was all washed away; his ears and the cartilage of his nose were perforated, and brooches placed therein. After this, he was dressed in Indian costume, his hair roached up, and filled with gaudy feathers. Being taken to the council-house, he was regularly indoctrinated as the son of the tribe. He received the name of MO-LUN-THE, and was taken to a cabin, or wigwam of his new parents.

Young Fast, resided on the banks of the Tymochtee about two years. He was treated very kindly by his Indian mother. He had an Indian brother by the name of KE-WAS-SA, to whom he became much attached, they often hunted coon

and other game. On one occasion, Kewasa invited young Fast to accompany him to hunt bear. after traveling some distance in the forest, they discovered evidences of the ascent of a bear up a large elm, which was hollow near the top. After trying some time, in vain, to rouse the bear from its retreat, it was proposed that a tree stood in a proper distance from the elm, should be felled, in such a manner as to lean against the elm, Young Fast being an expert in climbing, ascended it to the proposed poing, and commenced operations with a view of smoking bruin into a surrender. Kewasa placed himself into a position, gun in hand, where he could welcome the bear, on its appearance, to the smell of gun powder. Young Fast lighted the dry tinder and threw himself into the hole, but bruin failed to make his appearance. While engaged in this fruitless enterprise, a strong breeze struck the leaning tree, and it fell to the ground. Here was a dilemma. Young Fast some forty feet from the ground, on a large elm. He could not descend it, so as to safely descend. Kewasa was alarmed for his safety. There could be no help, for the only other tree in the vicinity had been cut. After gazing at young Fast some time, without being able to offer assistance, he hastened to the camp, several miles away, expecting that his new brother would be dashed to pieces.

Taking in the situation at a glance, young Fast concluded that he only hazarded his life by remaining where he was; and the attempt to descent could result in nothing more than death, but might terminate in safety. Summoning all his strength, he grasped the rough bark with his hands, at the same

time making good use of his feet and legs, and commenced the descent, moving cautiously, until he came within fifteen or eighteen feet of the ground, when his strength so far failed him, that he was compelled to relax his grip and slid down, mangling his hands, and inside of his arms and legs badly. On reaching the ground he was considerably stunned, but soon revived and started for the camp, where he arrived amidst the grief of his Indian mother, who had given him up for lost.

On one occasion , after he had been captive over a year, when all the warriors were absent from the village, his Indian mother having left the camp for a short time, he became very melancholy. Thoughts of home stole upon him. He left the wigwam and proceeded a short distance into the forest, and seated himself upon a log, soon became absorbed in meditation. While thus musing, he was interrupted by a stranger, who suddenly appeared and confronted him. Discovering his embarrassment and dejection, the stranger said in the Delaware language: "Ah, young man, what are you thinking about ?, Fast- "I am alone, and have no company, and feel very lonesome". Stranger - "That is not it, you are thinking of home, be a good boy and you shall see home again". After some conversation, he learned that the stranger was none other than the terror to the pioneers, the renegade Simon Girty. Young Fast afterward became well acquainted with Girty, and was the recipient of many favors at his hands. In fact, Girty's assurance that he would again see his home in Pennsylvania, greatly revived his drooping spirits and led him to believe that Girty, though often denounced by the pioneers as a

villian, a demon in human shape, was not destitute of sympathy and kindness, though associating with the fierce red man of the northwest.

During the campaign of Colonel William Crawford, which ended so disastrously, Mr. Fast was with the Delawares on the Tymochtee. Captain Pipe and Wingenund, leading Delaware Chief's, resided when in their villages, in that region of the Ohio. After the rour of Crawford's army, when the Colonel was brought back a prisoner, Mr. Fast was present and saw him. He was in hearing distance when the Delawares tortured the Colonel, and could hear his groans. He was so much affected that he left the spot in company with his Indian brother and mother. Mr. Fast in his lifetime, often related incidents connected with the unfortunate expedition of poor Crawford. As they have been repeated by Dr. Knight, Slover and Heckelelder, it is unnecessary to narrate here.

Shortly after the execution of Crawford, Mr. Fast was urged to marry a young squaw, a daughter of an Indian family of some distinction. He was about nineteen years of age. It was a question of much delicacy, and required a good deal of tact to repel the proposal in such manner as to avoid offence. When the subject was again seriously preseed upon his attention, he intimated he was only a boy, and was too young to marry. The Delawares were greatly amused at this modesty, and his reason for refusing. He added further objection, that no man should marry until he had become a good hunter, and could provide meat. Not being the owner of a gun, it would indeed be impossible to him to supply the quantity of game required for food. Moreover, he thought he could not get along without a

cow, an essential to every person designing to marry. As soon as these could be procured he would gladly consent. He professed much admiration for the young squaws, and intimated he could easily select a wife from among them, if his terms could be met. It was agreed his ideas were correct, and that he should accompany the first expedition to the settlements along the Ohio, and the first gun captured should be his, and on returning he should be permitted to bring back a cow.

In august 1782, there was a grand council at Chillicothe, on or near the Great Miami, in which the Wyandots, Delawares, Ottawas, Mingoes, Shawnees, Miami's and Pottawaromie's participated. Simon Girty, Elliot and McKee were present, and addressed the assembly of warriors. The council resolved to raise two armies, one of six hundred men, and the other of three hundred and fifty, the larger to march into Kentucky, and the smaller into western Virginia and Pennsylvania. By the last of August, the greater army appeared under the lead of Simon Girty, at Bryants Station, in the territory of Kentucky. The story is narrated in all the histories of Kentucky.

The Indian forces destined to operate against the border settlements of Virginia and Pennsylvania, delayed their march until a runner brought tidings of success from Kentucky. some four hundred fierce warriors assembled on the Sandusky, and were armed and equipped by the agents of the British. The warriors were dressed and painted in a most fantastic manner, their hair being gathered in a sort of a cue and drawn through a tin tube, was ornamented by colored hawk or eagle quills. With scalping knives, tomahawks and guns, they

presented a formidable appearance. For many days and nights before the expedition started, their wild orgies echoed through the forest. Speeches, dances, and the like, accompanied be threats of extermination against the white race, were common.

Young Fast was painted in a true warrior style, his hair being put up in a cue and drown through a tin tube, and ornamented with feathers. He was furnished a tomahawk, scalping knife and bow, and told he might accompany the expedition. Before departing, he buried, in a secure place, his fancy brooches and other ornaments of silver, so that if he ever returned he could reclaim them. The expedition passed down the old Wyandot trail through what is now Crawford, Richland and Ashland counties, by Mohican Johnstown; thence near the ruins of the Mohican towns on the Tuscarawas. Arriving at that point, a difference of opinion arose as to the exact destination of the expedition.

After some consultation in council, as the expedition to Kentucky was proving successful, it was decided that the Indian army should proceed to and attack the small fort or block house at what is now the city of Wheeling, West Virginia. On the approach of the Indian army, the expedition was discovered by John Lynn a noted spy and frontier hunter, who was scouting through the forests and watching the Indian paths west of the Ohio. He hastened to the stockade had no regular garrison, and had to be defended exclusively by the settlers who sought security within its walls. On the arrival of Lynn,all within the stockade, except

a family of Zanes; and when the attack began, there were but twenty efficient men to oppose nearly four hundred savages, led on by Simon Girty.

The Indian army soon crossed the Ohio river, and approached the stockade, waving the British colors. An immediate surrender was demanded. Colonel Silas Zane responded by firing at the flag borne by the savages. The assault was commenced by the Indians and kept up briskly for three days and nights, but each attack was successfully repelled by the little garrison. While the men within were constantly engaged in firing at the enemy, the women moulded bullets, loaded and handed the guns to the men, and by this means every assault was repulsed. The galling fire poured upon the savages exasperated them to maddness. In the night they attempted to burn Zane's house, from which they suffered most, but through the vigilance of Sam, a colored man, their intentions were thwarted.

On the return of light, the second day, the savages, after some delay, renewed the siege. A wooden cannon, loaded with balls captured from a small boat on its way to the falls of the Ohio, was pointed towards the stockade, and, amid the yells of the infuriated Indians, discharged. They expected to see a section of the stockade blown to splinters, and an opening for the warriors created. The cannon exploded, and the fragments flew in every direction. Several of the warriors were wounded and a number killed, all were appalled at the result. Recovering from their dismay, and being furious from disappointment they again pressed their assault with renewed energy. They were often repelled by the deadly aim of the little garrison, and forced to retire.

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The achievements of Elizabeth Zane, on this offasion, are matters of history, and too well known to require repeating.

The third day of the siege was renewed with terrible ferocity; but every attempt to storm the fort was successfully resisted. In the aftermoon despairing of success, the Indians resolved to thange their programme. About one hundred warriors remained to annoy the stockade, lay waste the country, and scour the neighboring settlements. The balance of the army crossed the Ohio, and made a feint of returning to Sandusky, but the next morning recrossed the river above stockade, and divided into two parties, and hastened towards the settlements about Fort Rice, some forty miles away, in what is now Washington County, Pennsylvania.

On the third night of the siege, learning of the departure of a part of the Indian army, and presuming the savages were about to invade his old home, young Fast resolved if possible, to effect his escape. Late in the night , while reposing beside his Indian brother on a blanket, on the ground, the memory of his home and dear friends came fresh to his recollection, and knowing the whole settlement was was imperiled by the approach of his savage companions, intent on revenge and blood, he could not sleep. Kewasa, his Indian brother, wearied of exertions of a three day siege, slept soundly. Knowing the nature of an Indian, when profoundly slumbering, your Fast attempted to awaken his Indian brother, stating that he was very thirsty and desired him to go with him to the river for water. He refused to rise, telling, Molunthe to wait until morning. Permitting

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his brother to return to his state of stupor for tome time, he again made an effort to arouse him, insisting that he could not wait, but must have water. The Indian having full confidence in young Fast, as a brother, told him to go himself, as no one would harm him. He was too happy to comply. Taking a small copper kettle, he hastened to the river bank and placed the kettle in a position that might imply that he had fallen into the stream, been drowned and floated down the current. Then carefully wending his way through the Indian lines, he proceeded across the hills and valleys in the direction of Fort Rice, on Buffalo creek, some fifteen or twenty miles from his old home. He groped his way among the rocks, down declivities and across small streams, sometimes falling headlong down the embankments, and about daylight became exhausted from fatigue and want of food, and was compelled to seek repose at the base of a steep bluff, in a thicket of undergrowth; and while resting there, could distinctly hear the passing warriors conversing a short distance hence the trail divided.

Carefully concealing himself until all warriors passed, he again proceeded in the direction of the fort, taking a ridge midway between the trails. By vigorous exertion he got in advance of the savages, and when within about two miles of the fort, he discovered a white man approaching with a bridle and halter in his hand. Springing behind a a tree, he waited until the settler arrived within a few feet of his concealment, when he stepped out into the path and confronted him. The white man was taken by surprise and trembled with fear, and was about to flee for

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his life, when the supposed warrior addressed him in English, briefly informing him who he was, where he was going, the approach of the warriors and the danger that environed the settlement. Calmed by the assurances of present safety, the white man caught his horses, which were near, and he and young Fast mounted and hastened to the fort and spread the alarm, and succeeded in gathering the settlers in the vicinity into it before the savages appeared. The fort consisted of a strong block-house, surrounded by several cabins of the settlers. When all the men were gathered in, there were only six.

The savages approached with much assurance, and offering to spare all prisoners, if the little band would surrender. Young Fast assured the inmates that the cold steel of the tomahawk would be the price of such an indescretion. Their proffers of safety were not accepted. A fierce assault at once commenced. The siege was kept up all day and night; but the little fort held out. Several of the savages were wounded, and the warriors finally despairing of success, suddenly withdrew and spread among the scattered settlements in detached parties, burning houses, and shooting cattle and hogs. They had probably learned the approach of Colonel Swearinger with relief for Wheeling, that was yet beleagered by the red fiends.

After the retirement of the savages, young Fast hastened to his old home, painted and dressed as an Indian warrior. On arriving at the cabin of his parents in what is now Fayette county, he so nearly resembled a wild Indian warrior of the wilderness that his parents were unable to distinguish him. Indeed, they were much alarmed at his presence,

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fearing he was a genuine savagae acting as a decoy. He attempted to calm their fears by assuring them, in their own tongue, that his name was Fast, and that he was really their own son. At length his mother, recalling some peculiarity about the pupils of his eyes, and some spots on his breast, recognized him and rushed forward to embrace him in her arms, was told not to do so, as he was covered with vermin from the Indian camps. The tube in which his scalp-lock was enclosed was removed, and he repaired to an outbuilding where his infected garments were taken off and burned. Soap and water soon removed the encrusted paint and soil from his person, when he was presented with a clean suit of clothes, which restored him to his status as a white man. The joy of his parents, of his safe return home scarcely knew bounds.

To the reader, the foregoing account in its entirety, is extracted from: HISTORY OF ASHLAND COUNTY, OHIO
pages 436 thru 452 inclusive.

also see: DILLON'S HISTORY OF INDIANA

In the spring of 1781, when Christian Fast entered the Continental Army and was marching off, a young lady saw him and made fun of his youthful appearance. Two years after his escape from the Indians, Christian Fast again met this young lady. Her name was, Miss Anna Barbara Mason, and one year following this meeting, became his bride.

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Following their marriage, the Fast's located in Dunker township of Greene county, Pennsylvania. (Washington county, was created from Westmoreland county in 1781, and Greene county was cleaved from Washington county in 1796).

Christian and Anna Barbara (Mason) Fast, had a family of fifteen children, two of whom died in infancy, and of those who matured are:

1) Martin Fast
2) Nicholas Fast
3) Jacob Fast
4) Margaret Fast
5) Barbra Fast
6) Christian Fast
7) David Fast
8) William Fast
9) Francis Fast
10) Elizabeth Fast
11) George Fast
12) John Fast
13) Christena Fast

Christian and Barbara (Mason) Fast, removed their family from Dunker township of the "Forks of the Cheat" in the year of 1817 and settled in what is now Ashland county, Ohio, locating about one and a half miles southeast of Vermillion Lakes.

When the family arrived at the Lakes, they found a number of Indians encamped where the Fast's had built their cabin. The family had built a fire out of doors and Barbara was preparing supper, which area was surrounded by a dense forest. The family was somewhat alarmed by the appearance of eight or ten Indians, who were headed by an old warrior who was ferocious in appearance. The Indians had observed the fire and came to see who their new neighbors were. The old warrior approached the place where Christian Fast, Sr., was sitting on a log and rushed forward and exclaimed: "MOLUNTHE" at the same time extending his hand in friendship.

The old warrior Tomas Lyons, who was present at the capture of Christian Fast, on the Ohio some thirty five years prior to that time, and was also along on the expedition to Wheeling when his favorite young warrior, Molunthe, made his escape. The Indians had never suspected him of desertion, but had always believed he had, in the darkness, fallen into the river and drowned. On finding him alive, "Old Tom", manifest much gratification, and gave many tokens of a friendship that remained very cordial up to 1822, the last appearance of the Delawares in this region. During the ensuing seven years, the Delawares often encamped in the vicinity, regarding Christian Fast and his family as their tribe. They frequently went into his cabin in the evening and danced after the Delaware manner, making rude music and pounding on a stool and singing, while the dancers hopped about the room, flourishing their scalping knives, shouting and keeping time to the music.

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In the fall of 1819, old Tomas Lyons and a party of Delawares had a feast, on what is now the John Freeborn Farm, southwest of Savannah, to which Christian Fast and his sons were invited. Being unable to be present, his sons Nicholas and Francis aged respectively twenty five and fifteen attended. The feast was in their camp. There were some fifty ot sixty Indians, and no whites except the Fast's. A large black bear had been roasted and boiled. The body being roasted, was cut in small slices, and handed around on new bark plates. The head and feet unskinned, were boiled in a copper kettle, and a sort of soup made therefrom, which was handed around in wooden ladels. Nicholas and Francis partook, courteously, with the Indians. The roast was elegant, but the soup was not relished. At the conclusion of the feast, Lyons insisted on painting Francis, Indian fashion. Francis readily submitted, for the fun of the thing. Old Tom, laid on a good coat of vermillion, which gave him the appearance of a young Indian. The paint was so adhesive that, when he returned home, he was unable to remove it for a long time: and was afterwards known as "Indian Frank". Billy Montour, Jim Jirk, Monos, Jonacake, George and Jim Lyons, Buckwheat, Billy Dowdee, Captain George and other well known Delawares, were at the feast.

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"THE BOWMAN FAMILY"

In the History of the Bowman Family, the most remote ancestor of which we have a record is David Bowman. He was a native of Wurtemburg. His wife, whose name was Elizabeth, and was from Alsace, France.

In 1755, David Bowman, with his wife and one daughter sailed for America. The voyage was a dedious one, and on the date of October 25th, while on the ocean, a son was born. He was named: Philip Casper Bowman.

On reaching America, the family settled in Pennsylvania, near Philadelphia. Elizabeth Bowman, soon afterwar died. It is said that David Bowman again married, but no record of such marriage was ever found.

The daughter who accompanied them from Europe, married a man, by the name of Brandeberry, some of whose descendants were early settlers of Center township of Columbiana County, Ohio.

David Bowman, died in 1757.

An elder son of David and Elizabeth Bowman, while yet a boy, left the home of his parents in Germany intending to go to America. The parents never again ever heard from this son. They had no knowledge of whether he ever reached America or not, and nothing subsequent had ever been heard of the lost son or his descendants. Unfortunately the name of this son is not known. It is quite possible however, that this son may have reached America and became the progenitor

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of one of the other Bowman families.

The following account of the origin of one of these families in America, accidentally discovered seems to show very strongly that this is true, and while the fact cannot be proven, the circumstances point to this being the missing son. It is hoped some proof may be supplied, applied, and this strange romantic coincidence may be proven beyond a doubt. The following:

"HENRY BOWMAN OF YORK COUNTY, PENNSYLVANIA, CAME TO AMERICA FROM GERMANY WHEN A BOY AS A STOWAWAY. HAVING NO MONEY TO PAY HIS PASSAGE, HE SECRETED HIMSELF ON A VESSEL THAT WAS BOUND FOR AMERICA. HE WAS NOT DISCOVERED UNTIL THE SHIP WAS AT SEA, WHICH RESULTED IN THE SHIP'S CAPTAIN TAKING HIM IN CHARGE AND UPON LANDING IN AMERICA, SOLD THE UNFORTUNATE HANRY TO A SPECULATOR FOR AN AMOUNT SUFFICIENT TO PAY HIS PASSAGE. HENRY FAITHFULLY SERVED HIS TERM OF INDENTURE. WHEN HE CANCELLED HIS DEBT, HE WAS RELEASED. FOLLOWING THIS HE WENT TO YORK COUNTY, PENNSYLVANIA, WHERE HE MARRIED AND LOCATED UPON A FARM NEAR LITTLE YORK, WHERE HE REMAINED UNTIL HIS DEATH.

HE LEFT A LARGE FAMILY OF CHILDREN, WHO BECAME PIONEERS IN WESTERN PENNSYLVANIA AND OHIO AND INDIANA.

THE NAMES OF HIS DESCENDANTS ARE ARE SET FORTH FOLLOWING:

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Descendants of: Henry and _____ (_____) Bowman, who arrived in the Province of Pennsylvania, as a stowaway, and later settled in Little York, Penn.

1) John Bowman, born 25 Sep 1771
2) Henry Bowman, born 3 Aug 1773
3) Catherine Bowman, born 6 Jul 1776
4) Samuel Bowman, born 2 Nov 1778
5) Elizabeth Bowman, born 23 Feb 1781
6) Christian Bowman, born 23 Mar 1783
7) Michael Bowman, born 16 Dec 1785
8) Mary Bowman, born 6 Aug 1788
9) David Bowman, born 19 Dec 1790
10) Salome Bowman, born 16 Dec 1793
11) George Bowman, born 8 Dec 1797

The date of birth of Henry Bowman,(Sr.), or the time (date) at which he came to America is not known. However a comparison of the dates of the children of Henry Bowman, (Sr.), and those of Philip Casper Bowman, reflect Henry to have been the elder.

For the record.

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Verbatim Extract of OFFICIAL MILITARY RECORD of:

PHILLIP CASPER BOWMAN

(O.W. and N. Div. T.S.C.T. 2091 Rev. War)

Department of the Interior

Bureau of Pensions

Washington, D.C. August 2, 1904

Sir:

In reply to your request for a statement of the Military History of Phillip Bowman, a soldier of the Revolutionary War, you will find below the desired information as contained in his application for pension on file in this bureau.

Volunteered in Frederick County, Maryland, June 1776, served over two years.

Discharged August 1778 at Philadelphia, Pennsylvania with the rank of Ensign.

Served under Captain Peter Mantz and Colonel Shryack.

Engaged in Battles of Trenton and Princeton.

Residence of soldier during war, Fredericktown, Md.

Date of Application for pension August 15, 1832.

Residence of date of Application, Columbiana County, Ohio.

Born Little York, Pennsylvania, October 25, 1755 or 1756.

Remarks - His claim was allowed.

Very Respectfully,

B. F. Ware

Mr. F. H. Caley
Department of Insurance
State House
Columbus, Ohio

LIETENANT PHILLIP CASPER BOWMAN

Phillip Casper Bowman, son of:
David and Elizabeth (_____) Bowman,
was born at sea on 25 October 1755 (monument at gravesite)

Phillip Casper Bowman, was left an orphan at an early age, however, he succeeded in getting a fairly good education, as it is recorded he spoke French and English as well as German, predominently spoken in the home. As a young man he learned the trade of a shoemaker, at which he worked until the beginning of the Revolutionary War.

Phillip Casper Bowman, enlisted as a private in the forces of the Continental Army in June of 1776, and served until August of 1778. He was with General Washington at the Battle of Trenton, on 26 December 1776, when the Hessians posted there were captured. For his bravery there, he received a battlefield commission and was promoted to Second Lieutenant. In the following year he was in the battles of Brandywine and Germantown as well as the Battle of Monmouth, and skirmishes around Philadelphia.

Phillip Casper Bowman, married Katie Fast.

Katie Fast, is the daughter of:
Nicholas and Catherine (Darner) Fast, of Palse and Hamburg, respectively, who emigrated to the Province of Pennsylvania, and settled at the "Forks of the Cheat".

Bibliography, p 721

"THE BOWMAN FAMILY"

Phillip Casper and Katie (Fast) Bowman, made their home in the "Redstone" country at the Forks of the Cheat, near the Monongahela river, where up to the year of 1774, was the only regular forts on the western frontier were located at Pittsburgh and Redstone.

Phillip Casper and Katie (Fast) Bowman, reared a family of twelve children, whose names are:

1) Elizabeth Bowman, born 12 Nov 1774
2) John Jacob Bowman, born 23 Nov 1779
3) Christian Bowman, born 12 Jan 1781
4) Joshua Bowman, born 9 Mar 1787
5) Keziah Bowman, born 1789
6) John Nicholas Bowman, born 22 Dec 1791
7) Charlotte Bowman, born 2 Mar 1794
8) Sarah Bowman, born 19 Mar 1796
9) Rebecca Bowman, born 18 Aug 1800
10) Catherine Bowman, born 14 Jul 1802
11) Joanah Bowman, born 19 Sep 1804
12) Rachel Bowman, born 19 Feb 1807

In the year of 1806, Phillip Casper and Katie removed with their family to new land in Section 6, Green township of Columbiana County, Ohio. (later a part of Mahoning County, Ohio)

Katie (Fast) Bowman, Died: 23 November 1826, Age 63
Buried Presbyterian Cemetary

Phillip Casper Bowman, Died: 17 January 1846, Age 90
Buried St. John's German Lutheran Church Cem.

Bibliography, p 721

1) Elizabeth Bowman, daughter of:
Phillip Casper and Katie (Fast) Bowman,
married: Daniel Stentz, the youngest son of:
Philip Daniel and Catharine Elizabeth (Hertzog) Stentz,
of Springhill township, at The Forks of the Cheat,
Fayette County, Pennsylvania

"A PROFILE OF PHILLIP CASPER BOWMAN"

In appearance, Phillip Casper Bowman, was a small man. He dressed Colonial style, wearing knee pants with buckles, low shoes, also silver buckled, a high crown, narrow brim hat. He rode a great deal on horseback, but never used a saddle, always rode barebacked. The horse he kept for riding in later years of his life, was a small sorrel, that was fat and as round as a log, and so well trained, that of itself would approach the "upping block" for the rider to mount. He was known for periodically riding the perimeter of the country to ascertain the well being of the settler's families. In his later years as an elder gentleman, he would sometimes rise at daybreak, and ride fifteen miles to the home of his son John Jacob, arriving in time for breakfast.

Phillip was a sociable gentleman, and in his advanced years he was fond of attending "wool pickings", which were held in the homes of the settlers, preparing wool for the carding mill. These wool pickings were often made pleasant social affairs, and Phillip contributed his lively conversation and disposition.

Bibliography, p 721

Colateral Family Genealogical & Historical Extract

THE MORGAN FAMILY

David Morgan and his wife, citizens of Welsh origin, settled in the southwestern part of Pennsylvania (now Fayette County). Several of their children were born in Wales, thus the Morgan Family were recognized as one of the first settler's in the area, At the time of their arrival, the country was inhabited by Indians with whom the family had many encounters.

David and Mrs. Morgan, reared a family of ten children and were among the pioneer founders of Mount Moriah Baptist Church. Colonel John Morgan, one of David's sons, born in 1790, was Commissioned a Colonel by Governor Simon Snyder, War of 1812.

Colonel John Morgan, was a member of the Pennsylvania Legislature for Fayette County in1843 and was reelected in 1844 and 1845. He was a strong advocate for the Public School system and contributed much to the Community, State and Nation, and to the everlasting memory of the Morgan family name.

Peter Stentz, Esq., son of:
Philip Daniel and Catharine Elizabeth (Hertzog) Stentz,
married: Lydia Morgan.

Susannah Stentz, daughter of:
Philip Daniel and Catharine Elizabeth (Hertzog) Stentz,
married: Morris Morgan.

Sarah Ann Stentz, daughter of:
Daniel and Elizabeth (Bowman) Stentz,
married: Colonel John Morgan.

Bibliography, p 709-A, 710-A

The detailed information of the FAST AND BOWMAN families was related to me in direct communication over fifty years ago with Frank Stentz, grandson of Jesse Evans Stentz.

Frank was born in 1876, and was eighty years old at the time of our discussions. Frank presented me a little book that had been compiled on the descendants of Daniel Stentz, who was Peter Stentz's brother, being the only two sons of Philip Daniel Stentz.

In these papers which I have preserved is reference that Indian's possibly other than Delawares who referred to young Christian Fast by the name of "Tuckwecoby", however, I have related the account of the capture as contained in the History of Ashland County, Ohio.

Frank's fond hope, was that the many fine members of the Bowman family descended from Henry Bowman, could reconcile their kinship to David Bowman, that they could all be united as a family. I promised him that one day, when I was able to make this information known, that I would do so.

the compiler

Bibliography p 721

GEORGE WASHINGTON

George Washington, born February 22, 1732, Westmoreland County, Virginia. His father Augustine Washington, was a planter who operated some ten thousand acres of land in the Potomac area, as well as other business interests, and found it necessary to return to England on occasions. Augustine Washington, married his first wife Jane Butler, by whom they had four children, two of whom died, and two who reached maturity, namely; Lawrence and Augustine. Jane (Butler) Washington died, while Augustine was on a trip abroad.

Augustine Washington, married (2) Mary Ball, one of the two daughters of Colonel Joseph and Mary (Johnson) Ball, by whom they had six children: George being the eldest, the others, Betty; Samuel; John Augustine; Charles; and Mildred. Augustine Washington (the father) died in 1743, and bequeathed the estate (Mount Vernon) on the Potomac River to Lawrence and the family residence to son George.

George's education was limited to exposure in the schools of the day, however he acquired skills in reading and in the subject of mathematics, the latter which he applied in his early occupation as a surveyor. At one time he anticipated a life at sea, and a midshipman's warrant was secured for him, but his mother opposed the idea and he abandoned such further attempt.

George was later appointed surveyor of the vast land holdings of Lord Fairfax, where as a result he spent several

Bibliography, p 716-D

years on the frontier, and in 1751 was appointed Adjutant, with the rank of Major in the Militia, which was being prepared for service against the French and Indians. In 1752, Lt. Governor Robert Dinwiddie in reorganization, divided the Province into four militia districts, of which the northernmost was assigned to George Washington as Adjutant General. He accepted the assignment to proceed to the French post on Lake Erie, a distance of some 600 hundred miles which was undertaken just prior to the oncoming winter season, through territory occupied by the Indians, and without benefit of military escort for safety. This perilous trip was completed, with several close calls to near losing his life, however he returned and bore the account of his expedition.

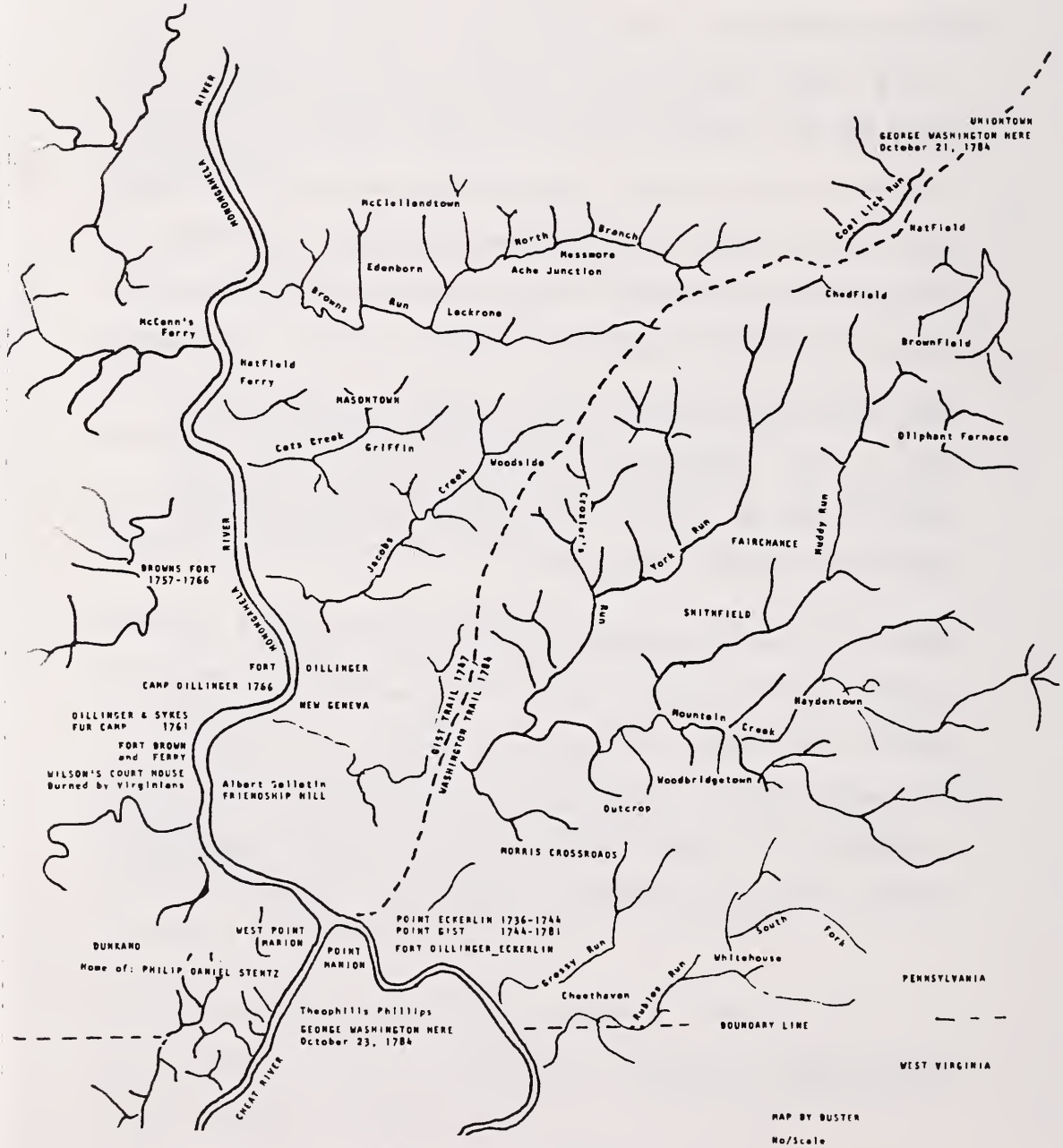
Washington was an active part of the events of date, July 9, 1755, recording Braddock's defeat, in a regiment of 300 men raised in Virginia and placed under Command of Colonel Joshua Fry.

The Royal Service ignored the military promotion he sought, and following the fall of Fort Duquense, and routing the French from the Ohio Valley, he resigned his commission and subsequently entered the legislature. On January 17, 1759, he married Mrs. Martha (Dandridge) Custis, the wealthy widow of John Parke Custis.

Bibliography, p 716-D

WASHINGTON'S TRAIL OF 1784

FAYETTE COUNTY, PENNSYLVANIA



Bibliography: p 709-A-B, 710,716

When the British Parliament closed the Port of Boston, It was at the suggestion of Virginia, that a Congress of the Colonies was summoned to Philadelphia to meet on September 5, 1774, to secure the common liberties, peaceably if possible. Washington was sent as a delegate and in subsequent action on May 10, 1775, one of the first Acts was the election of a Commander in Chief of the Colonial Forces.

This title and responsibility was conferred upon George Washington, who accepted such with a provision that he not receive a salary. The war lasted seven years, following which the liberty brought forth the New Republic. He made his parting address on December 23, 1783.

George Washington was unanimously elected President in February 1789, and reelected to a second term, having retired on March 4, 1797, at the conclusion of this term.

When the war with France was eminent, the country again called upon him to command the Armies. He selected his subordinate officers, that would permit him to coordinate the command without the necessity of his going personally into the field. It was during this early period that he was afflicted with a cold of such severity that he died on the date of December 14, 1797.

George Washington was buried with full military honors on the 18th of December 1797, and his remains interred in the family vault at Mount Vernon.

Bibliography, p 716-D

The "Ball Sisters", daughters of:

Colonel Joseph and (2) Mary (Johnson) Ball.

Paul Custer,
married: "Sarah" Ball,
daughter of: Colonel and (2) Mary (Johnson) Ball

Paul and "Sarah" (Ball) Custer, reared a family, amongst children, was 4th son, named George Custer.

George Custer, son of:
Paul and "Sarah" (Ball) Custer,
married: Catherine Leatherman.

George and Catherine (Leatherman) Custer, amongst children, was daughter Magdalena Custer.

Magdalena Custer, daughter of:
George and Catherine (Leatherman) Custer,
married: William L. Gans (Gansz), son of:
George Balthasar and (2) Agnes (_____) Gansz.

William L. and Magdalena (Custer) Gans (Gansz), amongst children, was daughter Hannah Gans (Gansz).

Hannah Gans (Gansz), daughter of:
William L. and Magdalena (Custer) Gans (Gansz),
married: Lewis Getzendanner.

Lewis and Hannah (Gans)(Gansz) Getzendanner, amongst children, was daughter Susanna Getzendanner.

Susanna Getzendanner, daughter of:
Lewis and Hannah (Gans)(Gansz) Getzendanner,
married: John Stentz, son of:
Peter and Lydia (Morgan) Stentz, Esquire.

Bibliography p 709-B

Genealogical and Historical Extract: "THE WASHINGTON FAMILY"

John and _____ (_____) Washington, are recorded to have two children, whose names are:

* Lawrence Washington

John Washington

* Lawrence Washington, son of: John and _____ (_____) Washington, married: Mildred Warner.

* Lawrence and Mildred (Warner) Washington, are recorded to have three children, whose names are:

John Washington

** Augustine Washington

Mildred Washington

** Augustine Washington, son of: Lawrence and Mildred (Warner) Washington, married: (1) Jane Butler.

** Augustine and (1) Jane (Butler) Washington, are recorded to have four children, two of whom stated as deceased, and two who reached maturity, identified as:

Lawrence Washington

*** Augustine Washington

*** Augustine Washington, son of:
** Augustine and (1) Jane (Butler) Washington, married: (1) _____ _____ married: (2) Mary Ball, daughter of: Colonel Joseph and Mary (Johnson) Ball.

*** Augustine and (2) Mary (Ball) Washington, are recorded to have six children, whose names are:

1) George Washington, Commander in Chief
First President of United States

2) Betty Washington
3) Samuel Washington
4) John Aug. Washington
5) Charles Washington
6) Mildred Washington

Bibliography, p 709-A-B, 710-A, 716-B

COMMONWEALTH OF PENNSYLVANIA
PENNSYLVANIA HISTORICAL AND MUSEUM COMMISSION
WILLIAM PENN MEMORIAL MUSEUM AND ARCHIVES BUILDING
BOX 1026
HARRISBURG, PENNSYLVANIA 17120

September 11, 1984

TO WHOM IT MAY CONCERN:

This is to certify that one H E N R Y S T A N T S was enrolled in the Second Class, Captain Jacob Comfort's Sixth Company, Third Battalion, York County Militia, according to the evidence of a Class Roll dated December 15, 1782.

Harry E. Whipkey
HARRY E. WHIPKEY
State Archivist

Authority: Military Accounts (Militia), Records of the Comptroller General, at the Division of Archives & Manuscripts

Residence ascribed:
Hellam Township

COMMONWEALTH OF PENNSYLVANIA
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WILLIAM PENN MEMORIAL MUSEUM AND ARCHIVES BUILDING
BOX 1026
HARRISBURG, PENNSYLVANIA 17120

March 14, 1984

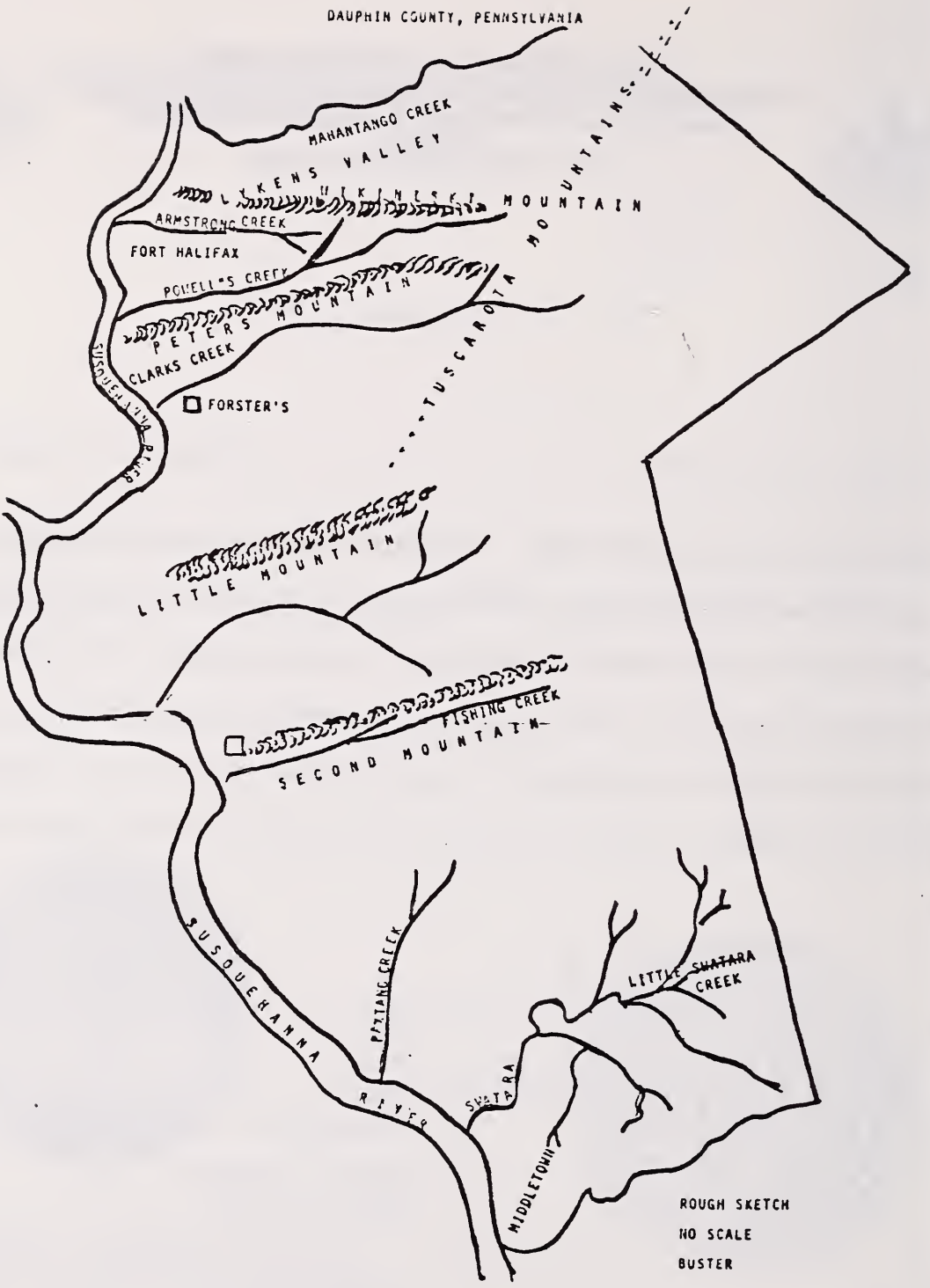
TO WHOM IT MAY CONCERN:

This is to certify that, under the Militia Loan of 1 April 1784, a certificate of public debt, Number 13397, in the amount of £10.10.0, was issued in the name of P H I L I P S T E N T S , for a tour of active duty in the York County Militia, which he performed as a member of Captain John Wampler's Company during the period 7 December 1781 to 7 February 1782 at Camp Security (guarding British prisoners).

Harry E. Whipkey

HARRY E. WHIPKEY
State Archivist

Authority: Interest Register,
volume B, page 115,
Militia Loans of 1784 and 1785,
"Public Debt," Records of the
Comptroller General, at the
Division of Archives
and Manuscripts


DAUPHIN COUNTY, PENNSYLVANIA
MAHANTANGO CREEK
VALLEY
MOUNTAIN
ARMSTRONG CREEK
FORT HALIFAX
POWELL'S CREEK
PETERS MOUNTAIN
CLARKS CREEK
FORSTER'S
TUSCAROTA MOUNTAINS
SUSQUEHANNA RIVER
LITTLE MOUNTAIN
FISHING CREEK
SECOND MOUNTAIN
SUSQUEHANNA
RIVER
PAXTANG CREEK
SWATARA
LITTLE SWATARA CREEK
MIDDLETOWN
ROUGH SKETCH
NO SCALE
BUSTER

HANS JACOB STENTZ

Hans Jacob Stentz, died intestate in 1784, survived by his family, consisting of:

Anna (Lehman)	Stentz, (widow), and children:	
Henry	Stentz, age 22	
Philip	Stentz, age 20	
Jacob	Stentz, age 18	
Anna Maria	Stentz, age 16	
Peter	Stentz, age 14	
Elizabeth	Stentz, age 12	
John	Stentz, age 9	
Michael	Stentz, age 4	(twin)
Leonard	Stentz, age 4	(twin)

Henry, the eldest son, assumed head of the household, was appointed co-guardian, and provided for mother and the children.

This branch of the family resided in Dauphin County, and environs.

Henry Stants (Stentz) Revolutionary War Veteran
PENNSYLVANIA ARCHIVES, 6th Series, Volume II, p 667

Philip Stents (Stentz) Revolutionary War Veteran
PENNSYLVANIA ARCHIVES, 6th Series, Volume II, p 457

see: Genealogical Chronolog of HANS JACOB STENTZ, and
ANNA (LEHMAN) STENTZ,
and THEIR DESCENDANTS

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PENNSYLVANIA HISTORICAL AND MUSEUM COMMISSION
WILLIAM PENN MEMORIAL MUSEUM AND ARCHIVES BUILDING
BOX 1026
HARRISBURG, PENNSYLVANIA 17120

October 2, 1984

TO WHOM IT MAY CONCERN:

This is to certify that one P H I L . S T E N T Z was enrolled in 1781 in Captain Ephraim Pennington's Seventh Company, First Battalion York County Militia, according to the evidence of a Company Return dated August 28, 1781.

Harry E. Whipkey
HARRY E. WHIPKEY
State Archivist

Authority: Military Accounts (Militia), Records of the Comptroller General, at the Division of Archives & Manuscripts

Residence ascribed:
York Town

Note: Philip Daniel Stentz, 2nd son of:
Henrich and Maria Dorothea (Bossert) Stentz

PHILIP DANIEL STENTZ

Philip Daniel and Catharine Elizabeth (Hertzog) Stentz, departed York Town, following the Revolutionary War, and resettled at the Forks of the Cheat, at what was known as "Eckerlin Point", and later to be known as "Point Marion", Fayette County, Pennsylvania.

Their family consisted of seven children, whose names are:

Catharine	Stentz, born at York Town,	Penn.
Eve	Stentz, born at York Town,	Penn.
Mary Magdalena	Stentz, born at York Town,	Penn.
Elizabeth	Stentz, born at York Town,	Penn.
Peter	Stentz, born at York Town,	Penn.
Daniel	Stentz, born at York Town,	Penn.
Susannah	Stentz, born at Fayette Co.	Penn.

Philip Daniel Stentz, Revolutionary War Veteran, PENNSYLVANIA ARCHIVES, 6th Series, Volume II, p 435, 445

see Genealogical Chronolog of:

PHILIP DANIEL STENTZ, and
CATHARINE ELIZABETH (HERTZOG) STENTZ, and
THEIR DESCENDANTS.

Historic Notation:

POINT ECKERLIN 1736-1744
POINT GIST 1744-1761
POINT MARION (Home of Philip Daniel Stentz) 1784

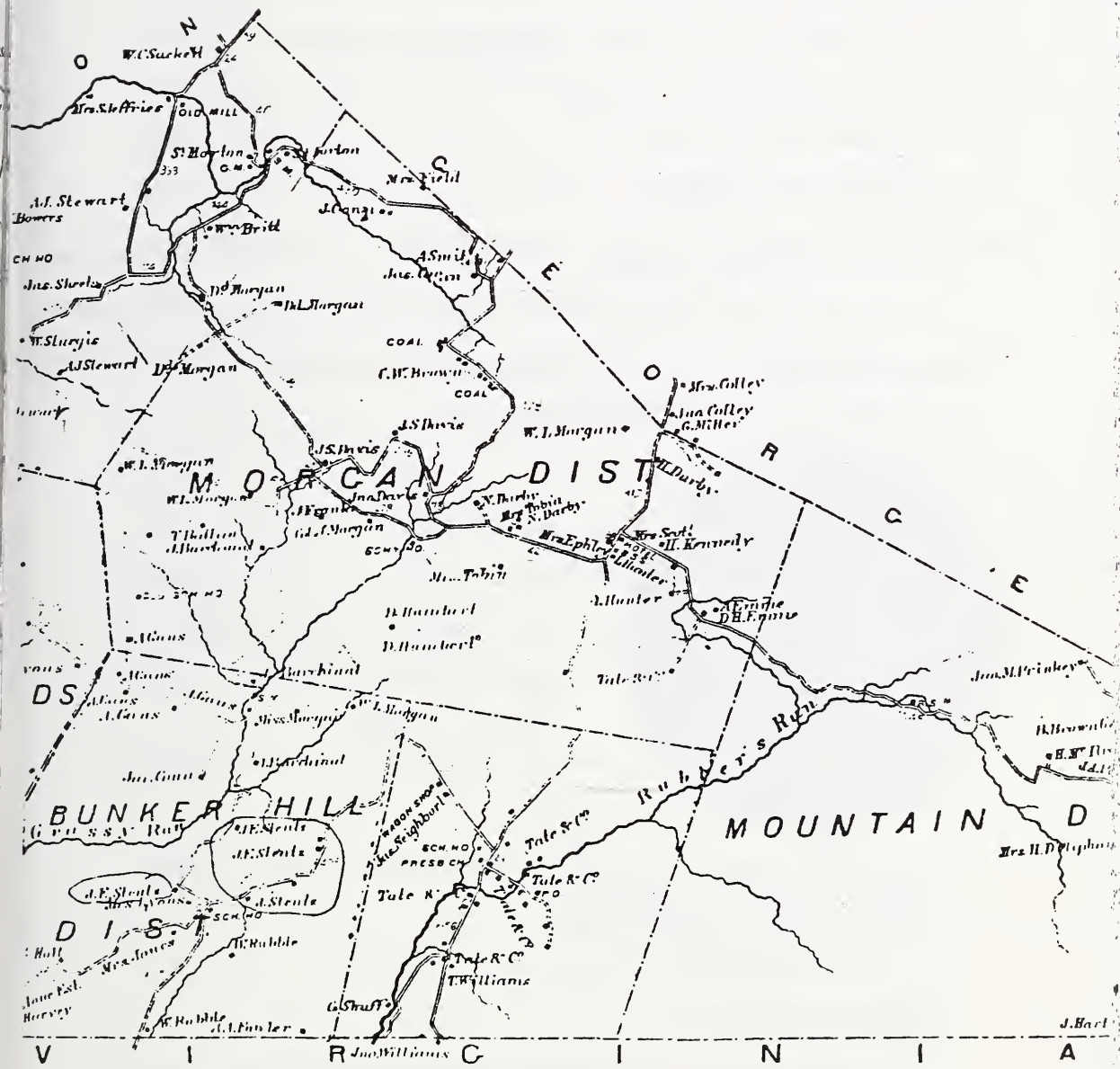
Bibliography:
Derived from Historic & Arch. Map of Colonial Greene County, Pennsylvania & Adjacent Area.

MAP OF LANDOWNERS, Springhill Township,

Fayette County, Pennsylvania

Bibliography:

Maps, *Atlas of Fayette County* 974.884 E3H



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BOX 1026
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September 11, 1984

TO WHOM IT MAY CONCERN:

This is to certify that one **L E O N A R D S T A N S** was enrolled as a Private in the Second Class, Captain Patrick Jack's Sixth Company, Fourth Battalion, Cumberland County Militia, according to the evidence of a Class Roll dated October 24, 1782.

Harry E. Whipkey
HARRY E. WHIPKEY
State Archivist

Authority: Military Accounts (Militia), Records of the Comptroller General, at the Division of Archives & Manuscripts

Residence ascribed:
Hamilton Township

Note: Leonard Stans (Stentz), 3rd son of:
Henrich and Maria Dorothea (Bossert) Stentz

JOHN LEONARD STENTZ

John Leonard Stentz, departed Kreutz Creek, following his father's death, and proceeded west to Falling Spring at the Conococheague. This was Cumberland county, later to become (Franklin Co. 1784). His wife's maiden name has not been ascertained, as the civil records were destroyed in the burning of Chambersburg, during the War of the Rebellion.

Leonard and Anna Catharine (_____) Stentz, children:

Maria Elizabeth Stentz, born at Falling Spring, Penn.
Henry Stentz, born at Falling Spring, Penn.
John Henry Stentz, born at Falling Spring, Penn.
Jacob Stentz, born at Falling Spring, Penn.
Leonard Stentz, born at Falling Spring, Penn.
Peter Stentz, born at Falling Spring, Penn.

Leonard Stans (Stentz), French and Indian Wars, and Revolutionary War

PENNSYLVANIA ARCHIVES, 3rd Series, Volume XXIII
p 449, 749, 761
5th Seriss, Volume XI
p 291, 295, 313

The Stentz family name in this branch has erroneously been spelled as: Stan, Stans, Stand, Stands, Stants, and Stantz.

see: Genealogical Chronolog of:
JOHN LEONARD STENTZ, and
ANNA CATHARINE (_____) STENTZ, and
SOME OF THEIR DESCENDANTS.

COMMONWEALTH OF PENNSYLVANIA
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February 11, 1987

TO WHOM IT MAY CONCERN:

This is to certify that one P E T E R S N I D E R was enrolled in 1780 as a Corporal in Captain Conrad Snider's Fourth Company, First Battalion, Cumberland County Militia, according to the evidence of a Class Roll dated 16 August 1780.

Harry E. Whipkey

HARRY E. WHIPKEY
State Archivist

Authority: Military Accounts (Militia), Records of the Comptroller General, at the Division of Archives & Manuscripts

Residence ascribed:
Guilford Township

Note: Peter Snider, correct identity John Peter Snyder

MARY CATHARINE ELIZABETH STENTZ

John Peter and Mary Catharine Elizabeth (Stentz) Snyder, made their home at Falling Spring at the Conococheague, in Cumberland county (later Franklin county 1784).

John Peter and Mary Catharine Elizabeth's children:

	Henry	Snyder, born at Falling Spring,	Penn.
*	John	Snyder, born at Falling Spring,	Penn.
	Peter	Snyder, born at Falling Spring,	Penn.
	Catharine	Snyder, born at Falling Spring,	Penn.
	John	Snyder, born at Falling Spring,	Penn.
	Anna Barbara	Snyder, born at Falling Spring,	Penn.
*	Mary Elizabeth	Snyder, born at Falling Spring,	Penn.
	Anna Mary	Snyder, born at Falling Spring,	Penn.
	Jacob	Snyder, born at Falling Spring,	Penn.
	Nicholas	Snyder, born at Falling Spring,	Penn.
	Mary Elizabeth	Snyder, born at Falling Spring,	Penn.
	Jeremiah	Snyder, born at Falling Spring,	Penn.
	Mary Magdalena	Snyder, born at Falling Spring,	Penn.
	Anna Margaretta	Snyder, born at Falling Spring,	Penn.

Peter Snyder (John Peter Snyder), Revolutionary War Veteran, PENNSYLVANIA ARCHIVES, 5th Series, Volume VI,

p 87, 118, 548

see: Genealogical Chronolog of JOHN PETER SNYDER, and MARY CATH. ELIZ. (STENTZ) SNYDER, and THEIR DESCENDANTS

CATHARINE STENTZ

Cathatine Stentz, married Captain Conrad Snider, brother of (John Peter Snyder, Bernard Snyder, Nicholas Snider, and sister of Magdalena (Snyder) George, wife of Mathias George.

Captain Conrad Snider, Veteran of French and Indian Wars, Revolutionary War

Commissioned September 7, 1776, Flying Camp, Col. Watt's Regiment.

Captain Conrad Snider, taken prisoner of War, 16 Nov. 1776, at Fort Washington, New York. Paroled from confinement, not before August 15, 1778. Again Commissioned on May 10, 1780, Commanding Fourth Company, First Battalion, Cumberland County Milia, Commanded by Lt. Col. James Johnston.

Captain Conrad Snider, was county coronor, Franklin County.

PENNSYLVANIA ARCHIVES, 2nd Series, Volume XV
p 649, 772
5th Series, Volume VI
p 70, 86, 118, 119

see Genealogical Chronolog of PHILIP DANIEL STENTZ, and CATHARINE ELIZABETH (HERTZOG) STENTZ)
(as pertains to Catharine (Stentz) Snider)

see Genealogical Chronolog of HENRICH STENTZ
(as pertains to Military Records, Prisoner of War relating to Captain Conrad Snider)

COMMONWEALTH OF PENNSYLVANIA
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BOX 1026
HARRISBURG, PENNSYLVANIA 17108-1026

February 25, 1986

TO WHOM IT MAY CONCERN:

This is to certify that one C O N R A D S N I D E R was commissioned as a Captain in the Fourth Company, First Battalion, Cumberland County Militia, according to the evidence of a Battalion Return dated 10 May 1780.

Harry E. Whipkey

HARRY E. WHIPKEY
State Archivist

Authority: Appointments File, Military Records of Pennsylvania's Revolutionary Governments at the Division of Archives & Manuscripts

Residence ascribed:
Guilford Township

COMMONWEALTH OF PENNSYLVANIA
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WILLIAM PENN MEMORIAL MUSEUM AND ARCHIVES BUILDING
BOX 1026
HARRISBURG, PENNSYLVANIA 17108-1026

June 5, 1987

TO WHOM IT MAY CONCERN:

This is to certify that one N I C H O L A S S N I D E R was enrolled as a Private in the First Class, Captain James Young's Eighth Company, First Battalion, Cumberland County Militia, according to the evidence of a Class Roll dated 6 August 1780.

Harry E. Whipkey
HARRY E. WHIPKEY
State Archivist

Authority: Military Accounts (Militia), Records of the Comptroller General, at the Division of Archives & Manuscripts

Residence ascribed:
Guilford Township

The following named daughters of Henrich Stentz,
their marriages and descendants, such as reported, are contained
in the Genealogical Chronolog of HENRICH STENTZ, in consolidating
the respective name changes:

Anna	Maria	Stentz, married to Gorg		Hertzog
Maria	Catrina	Stentz, married to Albinus		Beyer
Maria	Dorothea	Stentz, married to Abraham		Holl
Judith		Stentz, married to John George		Hertzog
Juliana		Stentz, married to Martin		Shults

see: Genealogical Chronolog of HENRICH STENTZ (1690-1758)
and HIS FAMILY
One Volume, 254 pages, Indexed

Mary Catharine Elizabeth Stentz, daughter of:
Henrich and Maria Dorothea (Bossert) Stentz, is reported in:
Genealogical Chronolog of: John Peter Snyder.

Research on two daughters of:
Henrich and Maria Dorothea (Bossert) Stentz,
is pending as of this time.

THE WHISKEY INSURRECTION, 1794

General George Washington, President of the United States, set out from his house on Market Street, with Alexander Hamilton on his left and his private secretary on his right, to head the troops called out to quell the insurrection to the westward. This was on Tuesday Sept. 30, 1794, and in the town on the way he found infantry and cavalry preparing to march to Carlisle.

On leaving Harrisburg, he forded the Susquehanna in his carriage which he, himself drove. He spent eight days in Carlisle and on Sunday morning at seven o'clock, October 12, he set out from Carlisle after reviewing the troops and seeing them dispatched on their assignment.

Egle's Notes & Queries
"Whiskey Insurrection"
Annual Volume 1898 p 154-161

Peter Stence (Stentz), fourth son of:
Hans Jacob and Anna (Lehman) Stentz,
member of Dauphin County Militia contingent.

History of Dauphin County
Kelker
p 1028--1029

THE WHISKEY INSURRECTION, 1794

Return of the First Company of Dauphin County Militia, Under the Command of Capt. Richard Swan, October 3rd, A.D. 1794.

Capt. Richard Swan

Lieut. Richard Fulton

Samuel	Montgomery	John	Weaver
James	Irvin	Jacob	Hammond
Joseph	Keller	William	Henry
Nicholas	Wyant	John	Woodruff

PRIVATES

James	Clokey	John	Maxwell
William	Thomson	James	Abraham
John	Lard	John	Hudson
John	Brown	John	Myers
George	Gardner	Alexander	McElheney
Joseph	Moore	Lewis	Kester
Nicholas	Stough	Edward	Arnold
William	Sheaver	Lucke	Lonigon
Philip	Reel	John	Miacal
John	Robeson	Samuel	Henery
George	Wetherhold	Conn	Dogherty
John	Thomson	Peter	*Stence (Stentz)
John	Wetherup	Samul	Pool
William	Martin	William	Boggs

I do certify that this within named thirty eight men mustered at Harrisburg and marched in my Company against the Western Insurgent.

Richard Fulton, Lieut.

Rec'd. of John A. Hanna, Brig. Genl., for Alexdr. James Dallas, Paymaster Genl. of Pennsylvania Militia two hundred twenty eight dollars being the bounty allowed by act of Assembly to the within named thirty eight men marching against the insurgents.

Witness my hand. Richard Fulton, Lieut.

* son of: Hans Jacob and Anna (Lehman) Stentz
PENNSYLVANIA ARCHIVES, Series 6, Volume V, p 270,274

THE WAR OF 1812-14

The War with England for the establishment of the right of the vessels belonging to the people of the United States to navigate the waters of the world without molestation from any foreign power, was declared by Congress on the 12th of June 1812. Before that time the British government had claimed authority to search all merchant vessels found upon the high seas, to ascertain what kinds of goods, wares and merchandise they carried; and to sieze and impress all such seaman found upon them as were claimed to be natives of the British Empire, or at some previous period owed allegience to the British government.

This claim the government of the United States resisted, as unfounded under the laws of nature and of nations, and the Englishe government persisting in exercising the right, notwithstanding the remonstrances of the United States authorities, Congress declared War, and called upon the people of the country to rally to the defence of "free trade and sailor's rights".

Even before the formal declarations of war were proclaimed by the President, "The Franklin County Light Dragoons", forty one officers and men, under Captain Matthew Patton; the "Mercersburg Rifles", seventy two officers and men, under Captain James M'Dowell; the "Conrord Light Infantry", thirty two officers and men, under Captain Michael Harper; the "Chambersburg Union Volunteers", fifty one officers and men, under Captain Jeremiah Snider, and the "Antrim Greens", (riflemen), sixty officers and men, under Captain Andrew Oaks, through Major William M'Clellan, the Brigade Inspector of

this county, tendered services to Governor Simon Snyder, as part of any quota of troops that might be called for from Pennsylvania.

Three several detachments of troops left our county during the War of 1812-14, at three different periods. The first left about the 5th of September 1812, and was composed of the "Union Volunteers" of Chambersburg, under Captain Jeremiah Snider, the "Franklin Riflemen", of Chambersburg, under Captain Henry Reges, the "Concord Light Infantry", under Captain Michael Harper, the "Mercersburg Rigles", under Captain Patrick Hays, the "Antrim Greens", under Captain Harry Oaks - total two hundred sixty four officers and men, and the deficiency, two hundred and forty, was made up by a draft from the militia.

The whole detachment was under the command of Major William M'Clelland, the Brigade Inspector of the county, and marched to the north-western frontier by way of Bedford, Pittsburg and Meadville, which latter place was reached about the 20th or 25th of September 1812. There the assembled troops were organized into four regiments, two of riflemen and two of infantry. Of the first Regiment of Infantry, Jared Irwin was elected Colonel, and the second Regiment William Piper was elected Colonel. Of the first Regiment of Infantry, Jeremiah Snider, was elected Colonel, and of the second Regiment, John Purviance was elected Colonel. These four regiments were formed into a brigade under the Command of Brigadier General Adamson Tannahill. Dr. Samuel Culbertson, of Chambersburg, was appointed Surgeon-in-Chief of the brigade, and Dr. George Denig, Asst. Surgeon.

Bibliography, p 711-B

Upon the election of Capt. Jeremiah Snider to the Colonelcy of the First Regiment, his lieutenant, John M'Clintock was elected Captain of his Company, and George K. Harper was promoted to the position of Lieutenant, vacated by Capt. M'Clintock. The roster of the First Regiment after is formation:

Colonel Jeremiah Snider, Quartermaster, Bernard Wolff,
First Major, James Warner, Sergeant Major, Andrew Lindsay,
Sec. Major John Scott, Forage Master, Hugh Greenfield
Adjutant Owen Aston, Wagon Master, Stephen Rigler
Surgeon Samuel D. Culbertson.

The Companies of Captain's M'Clintock, Reges and Harper were in Colonel Snider's Regiment, and those of Captain's Oaks and Hays in Colonel Jared Irwin's Regiment. After the organization of the Brigade it marched to Buffalo, about the middle of October, 1812, and arrived there in November. It remained at Buffalo, in winter quarters, until some time in the mont of January 1813, when the men were discharged.

The following are the rolls of Captain's Jeremiah Snider's and Henry Reges' Companies, as they were when they left Chambersburg, September 5th, 1812.

CHAMBERSBURG COMPANY, SEPTEMBER 5TH 1812

Captain Jeremiah Snider
Lieutenant, John M'Clintock
Ensign, Owen Aston,

Bibliography, p 711-B

SERGEANTS

First	John	Stevenson,	Third,	John	Calhoun
Second,	Alex.	Allison,	Fourth,	Andrew	Calhoun

CORPORALS

First,	Robt.	Haslett,	Third,	H.	Ruthrauff,
Second,	Wm.	Tillard,	Fourth,	John	Reed,

MUSICIANS

William	Donaldson,	Henry	Bickney,

PRIVATES

Timothy	Allen,	John	Cummings,
John	Andrews,	Robert	Foot,
Joseph	Barnett,	George	Faber,
Samuel	Beatty,	Isaac	Grier,
David	Blythe,	Peter	Glossbrenner,
A. L.	Crain,	Hugh	Greenfield,
Andrew	Clunk,	George	Heist,
Daniel	Clouser,	Horace	Hill,
John	Hunter,	John	Plummer,
Thomas	Harvey,	Stephen	Rigler,
Daniel	Hood,	William	Shannon,
John	Hutchinson,	George	Simpson,
Andrew	Lindsay,	Moses E.	Swan,
Spencer	McKinney,	William	Taylor,
James	Murray,	Joshua	Wilson,
Alex.	M'Connell,	James	Wilson,
Elisha	Nabb,	David	Wilson,
Jacob	Phillipy,	Bernard	Wolff

Bibliography p 711-B

CHAMBERSBURG COMPANY, SEPTEMBER 5th 1812

Captain,	Henry	Reges.
First Lieutenant,	Jeremiah	Senseny.
Second Lieutenant,	John	Musser.
First Sergeant,	Peter	Fleck.

PRIVATES

John	Boyle,	Hugh	Mannon,
John	Baughman,	Hugh	M'Connell,
Robert	Cunningham,	Hugh	M'Anulty,
John	Cook,	John	Martin,
Edward	Crawford,	Benjamin	Matthews,
Arthur	Dobbin,	James	M'Connel
John	Denig,	William	Pollack,
John	Essig,	Richard	Runnion,
Isaac	Erwin,	John	Radebaugh,
John	Favorite,	John	Robinson,
John	Gelwicks,	John	Reilly,
William	Grice,	Jacob	Snyder,
Joseph	Good,	Joseph	Stall,
John	Gilmore,	Henry	Smith,
Philip	Grim,	Thompson	Schools,
Christian	John,	Joseph	Severns,
George W.	Lester,	Daniel	Seller,
Josiah	Lemon,	John	Withney,
Isiah	Lamer,	James	Wise

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PRIVATES

Robert	McMurray,	George	Wilson,
John	Mumma,	George	Zimmerman.

GREENCASTLE COMPANY, SEPTEMBER 5TH, 1812.

Captain,	Andrew Oaks,
Lieutenant,	Thomas Wilson,
Ensign,	George Zeigler.

Colonel Jeremiah Snider, is the son of:
Nicholas and "Katie" (Stentz) Snider,

PENNSYLVANIA ARCHIVES, 6th Series, Volume I, p 23,721,998,
1040,1051
6th Series, Volume V, p 459,691
6th Series, Volume VIII,p 1136,1140,
1144,1146

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WAR OF 1812

In recognition of Colonel John Peter Snider, who also reflected leadership by his services. A detailed record of service from Chambersburg, Franklin county, apparently burned in the firing of Chambersburg during the War of the Rebellion.

Colonel John Peter Snider, born 8 October 1781, the son of Captain Conrad and Catharine (Stentz) Snider, and grandson of Henrich and Maria Dorothea (Bossert) Stentz.

Colonel John Peter Snider, married Mary Purman (now spelled Poorman) and later removed to make his home with his daughter Mrs. Christian Martin, where he died 26 January 1857, at Barthelomew county, Indiana.

WAR OF 1812-14

FAYETTE COUNTY, PENNSYLVANIA

HERTZOG BROTHERS

GUNSMITHS AND MANUFACTURER'S OF FIREARMS

* Peter Hertzog

George Hertzog

Frederick Hertzog

*Captain Peter Hertzog, Commanding a group of Pennsylvania Volunteer's styled: "THE FAYETTE GREEN," who marched from the Second Brigade, Thirteenth Division of the Pennsylvania Militia, into the service of the United States, on the 8th day of November 1814.

Subsequently, this military unit was ordered into the Northwest Territory and served under General Harrison.

*Captain Peter Hertzog (and his brothers George and Frederick) are the sons of Andrew and Anna Margaret (Heiss) Hertzog, grandson of Gorg and Anna Maria (Stentz) Hertzog, great grandson- Henrich and (1) Anna Maria (_____) Stentz.

**Sergeant Daniel Stantz (Stentz), is the son of: Philip Daniel and Catharine Elizabeth (Hertzog) Stentz, grandson of: Henrich and Maria Dorothea (Bossert) Stentz.

PENNSYLVANIA ARCHIVES, Series 6, Volume IX, p 917

EXPENDITURES BY THE STATE

No. 7. PAY ROLL OF CAPTN. PETER HERTZOG'S COMPANY OF VOLUNTEERS TITLED THE FAYETTE GREEN WHO MARCHED FROM THE SECOND BRIGADE THIRTEENTH DIVISION OF P.M. INTO THE SERVICE OF THE U. S. ON THE 8TH DAY OF NOVEM. 1814 WHO WAS DISMISSED ON THE 22 INST., ALLOWING NINE DAYS FOR RETURNING MAKING IN THE WHOLE 24 DAYS.

PAID BY GEORGE DEARTH.

Pay for each Private - $ 8.00
Whole amt. of pay 709.60

CAPTAIN

	Peter	Hertzog,	$ 32.00

LIEUT.

1st.	Jacob	Rifle	24.00
2nd.	Henry	Black,	20.00

ENSIGN

	William	Boice,	16.00

SERGTS.

1st.	James	Hibben, Junr.	9.60
2nd.	Samuel	Griffen,	9.60
** 3rd.	Daniel	Stantz (Stentz),	9.60
4th	Henry	Shipley,	9.60

CORPLS.

1st.	George	Snatterly,	8.80
2nd.	John	Parshall,	8.80
3rd.	Samuel	Dunlap	8.80
4th.	Hugh	McCann	8.80

PRIVATES

John T.	Miller,	David	Core,
James	Dunlap,	Joseph	Sherwood,
Lewis	Hager,	James	McGlaughlin,
William	Patters,	John	Fields,

PENNSYLVANIA ARCHIVES, Series 6, Volume IX, p 917,918

PRIVATES

George	Bentley,	William	Boils,
William	Updegraff,	Charles	Geiger,
Solomon T.	Debott,	Joseph	Wyatt,
Benj.	Philips,	Joseph	White,
Moses	Stough,	John F.	Cox,
Robert	Badger,	Taylor	Jeffries,
Harn	Slingsbury,	John	James,
Philip	Poundstone,	Moses	Hopwood,
Harn	Otho,	John	Farr,
Thomas	Badger,	George	Sloan,
John	Bouganright,	William	Blake,
Jacob	Grove,	Strothers	McDonald,
David	McCann,	John	Orbin,
Elias	Watters,	John	Stewart,
John	Core,	Peter	Buttermore,
William	Watter,	John	Allender,
Andrew	Garrett,	John	Reed,
Wm.	Anderson,	Jeremiah	Abrams,
Daniel	Yaudes,	James	Boyd,
Nathan	Couch,	Isaac	Fitzgerald,
Cunningham	Huston,	George	Haught,
James	Morfira,	James	Malert,
John	Sophy,	Christian	Shallaberger,
Thomas	Brownfield,	Matthew	Richeson,
John	Combs,	Jesse	Taylor,
Jacob	Rumble,	John	Morgan,
William	Snelling,	William	Dunham,
Elias	Watson,	Samuel	Fitzmiller,
John	Smith,	Abner	Vanderhoof,
Daniel	Cline,	William	Pearman,

Whole amt of roll	$ 709.60
Deduct amo. additional pay by the date of $ 2-p. months the non-commissd. officers & privates- say 76 @ the rate of 2 pr month is	121.60
Amt. charged to U. States	588.00

PENNSYLVANIA ARCHIVES, Series 6, Volume IX, p 917,918

Historical, brief extract; from Egles Notes and Queries

"CONTINENTAL MONEY"

SO LITTLE IS KNOWN ABOUT THE VALUE OF PAPER MONTY ISSUED BY CONGRESS DURING THE REVOLUTION TO CARRY ON THE WAR, AND FOR THE REDEMPTION OF WHICH THE COLONIES WAS PLEDGED, WE GIVE AS FOLLOWS THE DATES AND AMOUNTS OF ISSUE AT CERTAIN PERIODS.

1775 - June 22, issued $ 2,000,000.00

AND BETWEEN THIS DATE AND 1780 issued $ 200,000,000.00 and NONE REDEEMED.

1777 - January, PAPER MONEY, 5 PERCENT DISCOUNT

in - July, PAPER MONEY, 25 PERCENT DISCOUNT

Before the end of the year:

$ 3.00 in PAPER, WOULD NOT COMMAND A SILVER DOLLAR

1778 - April $ 4,00 in PAPER TO ONE DOLLAR IN COIN

1778 - December $ 5.00 in PAPER TO ONE DOLLAR IN COIN

1779 - February $ 8.50 in PAPER TO ONE DOLLAR IN COIN

1779 - May $ 12.00 in PAPER TO ONE DOLLAR IN COIN

1779 - September $ 18.00 in PAPER TO ONE DOLLAR IN COIN

before the close of the year:

"A PAPER DOLLAR WAS WORTH FOUR CENTS"

1780 - March $ 1.00 in PAPER WAS WORTH THREE CENTS

1780 - May $ 1.00 in PAPER WAS WORTH TWO CENTS

1780 - December $ 74.00 in PAPER WAS WORTH:

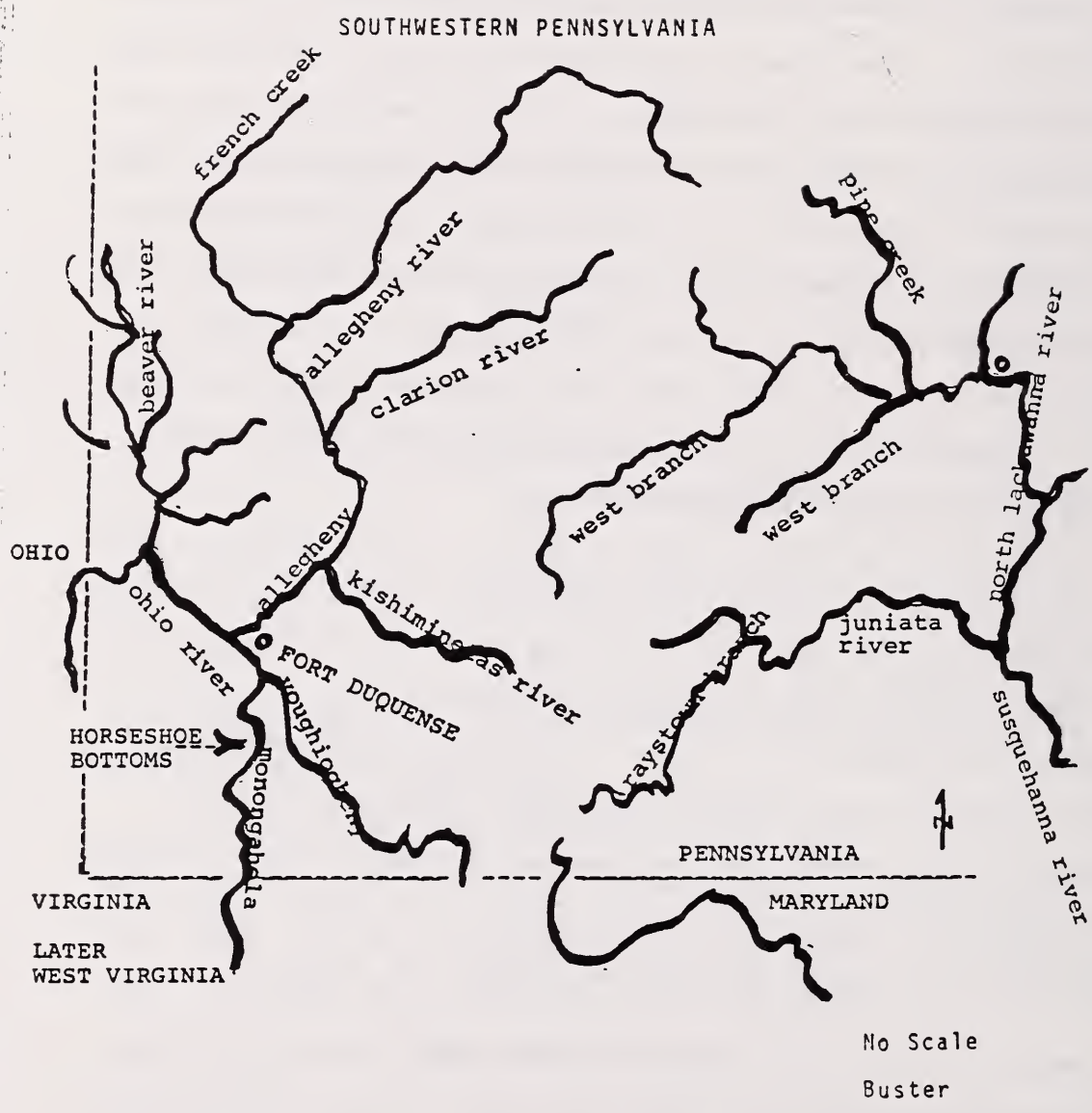
"ONE SILVER DOLLAR"

The settlers at the "Forks of the Cheat" and vicinity, provvided for their livlihoods by farming and commenced looking for a market for their surpluses where they could obtain cash for other needs. They had no roads established at that time, and their crops were wheat and rye grain. To preserve the grain from spoilage, they converted it to distilled spirits. They found a cash market in New Orleans, Louisiana for their wheat flour and spirits. An old experienced German showed them how to squeeze three and a half gallons of "pure monongahela rye whiskey" from one bushel of rye grain. All out employment was effected with experienced craftsmen making flat bottom boats, keel boats, the cooper's apprenticed young men in making barrels for flour and whiskey for transport, and soon "Port Wilson" became an inland Port of Embarkation for those settlers going to Ohio and Kentucky and points to disembark enroute.

The economics of comparison could best be described by the comparison of the "Continental Dollar" and what would be considered by the lucrative earnings of the distiller's, whose aggregate production of sixteen distillers in the immediate area in the year of 1789 was a virtual bonanza. One such reported to have earned over two hundred thousand pounds sterling. This was at a time when one could contract to have a cord of wood hand cut with an axe and stacked for ten cents.

However, this sudden prosperity was short lived as the New Congress announced their intent to impose a tax on this commodity which was to bring on the "Whiskey Insurrection".

bibliography p 709-A


SOUTHWESTERN PENNSYLVANIA
french creek
allegheny river
beaver river
clarion river
pine creek
north lackawanna river
west branch
west branch
OHIO
allegheny
kishiminetas river
ohio river
FORT DUQUENSE
juniata river
susquehanna river
HORSESHOE BOTTOMS
monongahela
PENNSYLVANIA
VIRGINIA
MARYLAND
LATER WEST VIRGINIA
No Scale
Buster

North of the "Forks of the Cheat"
On the west bank of the Monongahela
The pungent smell of the spirits mash
A bend in the river, called "Horseshoe Bottoms"
There sitting on his liquid assets
one "Andrew Frey"

Extract of Record: WASHINGTON COUNTY, PENNSYLVANIA

1768 New Purchase of 1768

1771 Part of Bedford County

1773 Part of Westmoreland County

1781 Washington County created, (Virginia relinquishes claim) as pertains to the latter. Pennsylvania Courts presided in Hannahstown, Westmoreland County; Virginia held Courts in Pittsburg(h).

PETITIONERS

Henry Herzock, East Bethlehem twp., Washington Co.

George Denzler, West Bethlehem twp., Washington Co.

RESIDENTS

Andrew Fry, Stiller, Fallowfield twp., Washington Co.

David Fry, Shoemaker, Fallowfield twp., Washington Co.

Daniel Fry, Laborer, Fallowfield twp., Washington Co.

John Fry, Fallowfield twp., Washington Co.

ESTATES & DEEDS

William Frye, of Bedford county to Benjamin Fry, 3 Oct. 1770
Land on the Monongahela river

Joseph Hulce, Peters twp., Washington Co., to William Fry,
318 Acres on Peters Creek 26 Jun 1783

Dan Brooks, to Benjamin Fry 20 Aug. 1783
318 Acres, Monongahela river, Horseshoe Bottoms

Conrad Hartsoch, to Henry Hartsoch 2 Feb. 1784
Washington county, his estate

Bibliographu, p 712-D

As relates to the Extract, on the left page: PETITIONERS, RESIDENTS and ESTATES and DEEDS, research reveals the following:

One, Abraham Frye, who came from New Jersey to Washington County, Pennsylvania and located on the banks of the Monongahela river in Fallowfield township, and reared a family of ten children, whose names are: Benjamin; Johnson; James; Noah; Elijah; Luke; Smith; Thomas; Polly; and Hetty.

Another entry states: One, Samuel Frye, who came from Virginia to Fallowfield township with one, Henry Speers, each having married one anothers sister.

This remains a question as to the identity of:

one: Andrew Fry
David Fry
Daniel Fry
John Fry

Under the latter category of ESTATES & DEEDS, I offer the following comments:

1) Henry Hartsoch and Conrad Hartsoch, I am not familiar with the identities of these individual Christian names, however it is evident they are "Hertzog's", as the name is spelled thus in many records.

2) George Dengler, could possibly one and the same individual who married Anna Maria Hertzog, daughter of: Gorg and Anna Maria (Stentz) Hertzog. (for further reference, see Genealogical Chronolog of Henrich Stentz.

In any event, one ANDREW FRY, appears in Franklin County, Pennsylvania, whom the author/compiler of this volume, considers to possibly be the son of ANDREW FREY (1794-), as set forth:

ANDREW FRY (FREY) birthdate unknown

Andrew Fry, son of:

?

married: Eve*Motz, on:

at:

Eve*Motz, was born:

and is the daughter of:

?

of:

Andrew and Eve*(Motz) Fry, are recorded to have the following named children, as named in the Will of Andrew Fry:

1) Jacob Fry, born ca 1789 at:
2) John Fry, born ca 1791 at:
3) Frederick Fry, born ca 1795 at:
4) Samuel Fry, born ca 1797 at:
5) George Fry, born ca 1789 at:
6) Elizabeth Fry, born ca 1800 at:

Eve*(Motz) Fry, died:

Buried at:

*(the name Motz, may possibly be a shortened version of the name Motsinger) an alteration of the original spelling.

Fry (Frey) compiler

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CATHARINE STENTZ Born 23 May 1762

III Catharine Stentz, daughter of:
Philip Daniel and Catharine Elizabeth (Hertzog) Stentz,
married: (1) Captain Conrad Snider, on: 24 December 1780,
at: Christ Lutheran Church, York, Pennsylvania

Captain Conrad Snider, specific birthdate unknown, was born in the Palatinate, and came to the Province of Penn., with three brothers and one sister. At the time of his marriage, Captain Conrad was recently paroled from his confinement, prisoner of War status, Fort Washington, N. Y.

The family resided in Chambersburg, Franklin County, Penn., where Captain Conrad was the County, Coroner.

Captain Conrad and Catharine (Stentz) Snider, children:

IV Colonel John Snider, Born 8 Oct 1781

IV Catharine Snider, Born:

IV Anna Mary Snider, Born:

IV Jacob Snider, Born:

IV Elizabeth Snider, Born:

IV infant son Snider, Born: Deceased

IV Samuel Snider, Born:

IV Anthony Snider, Born:

Captain Conrad Snider, Died: 1802
Buried at: Grindstone Hill Cemetary, Chambersburg, Penn.

Catharine (Stentz) (1) Snider, widow,
married: (2)*Andrew Frey, widower,
on:
at:

Andrew and (2) Catharine (Stentz) (1) (Snider) (2) Frey, are known to have two children, as named in father's will.

IV Andrew Frey, Born:

IV Simon Frey, Born:

*Andrew Frey, Died: Will No. 4537, affirmed 27 Jul 1842
Franklin County, Penn.

Snider (Snyder)

Fry (Frey)

Last Will & Testament, ANDREW FREY No. 4537

Be it remembered, that I, Andrew Frey of Washington township, Franklin County and State of Pennsylvania, being weak in body but of sound mind and memory do make and publish this my last will and testament.

First, I devise and bequeath to my wife Catharine the interest of three hundred dollars which said principal is to remain a lein on the plantation where I hereinafter allow to be sold and the purchaser thereof to pay my said wife the interest of the said lein yearly during her natural life and I further allow her one bed and bedstead, one heifer and two hogs her choice and the best she brought with her and liberty to remain in the house where I now live until my plantation shall be sold, and to have the use of all my household and kitchen furniture and also allow to my said wife a sufficiency of wheat for bread until my plantation shall be sold or as long as Isaac Reed remains on my farm agreeable to contract with him and she is to have pasture for her cow and privileges for hogs to run and also hay and fire wood to be delivered Isaac Reed as he has done heretofore; and my said wife shall have the privilege to the garden as we had heretofore since Reed has the place rented.

Item, I devise to my son Andrew the sum of twenty dollars for addition to the bequest hereinafter to be made which is to be in lieu of a cow which pick of my other children has received except Simon.

Item, I devise and allow that the cow which my son Simon has bought and is not paid for shall be paid to my executors hereinafter named.

Item, I further allow to my son Andrew and Simon the sum of eight dollars each to be paid out of my estate as soon as can be done after my decease, which is to be equal compensation for fathers which has been received by my other children.
Item, I further allow that my executor hereinafter named shall make sale of my plantation where I now live so that they can give possession at the expiration of the time Isaac Reed has rented for; and give to make sale of my personal estate when my said wife Catharine's time is expired as before mentioned excepting so much of my personal property as has been already devised.
Item, I allow that all the residue of my real estate and personal as soon as it is converted into money shall be divided, share and share alike between all my children and if any are dead or may not be living at the time, their respective shares to be paid to their children excepting my son Jacob who has heretofore received one thousand dollars which shall be charged in with the distribution of my estate but all the rest of my children namely the heirs of John Frey of the State of Ohio, Frederick Frey, Samuel Frey, George Frey, Elizabeth married to Jacob Hess, Andrew Frey, Simon Frey they shall all be made equal.
Item, I further allow that my executors shall sell my real and personal for cash and to give notice of the real estate in the most public newspapers Lancaster County and York.
Item, I further allow that that at the demise of my said wife, the three hundred dollars mentioned as a lein on my estate sh-

all be evenly divided between my said children above named. Item, It is my will that my son Jacob shall be made equal with my other children by him being charged with the thousand dollars mentioned then to be considered share and share alike at the distribution of my estate.

And lastly, I do hereby appoint my friend John Stoler and Joseph Snively, Jr., to be the executors of this my last will and testament giving them full power and authority to sign seal and execute any instrument of writing whatever for conveying my real estate to the purchaser or purchasers thereof in fee simple. In testimony whereof I do hereby publish sign and seal this as my last will and testament and witness my hand and seal this twenty sixth day of February in the year of Our Lord one thousand eight hundred and thirty three.

Signed Sealed and Published Andrew Frey seal
in presence of us:

Isaac Reed
Joseph Snively, Jr.

Franklin County)
) On this 27 day of July 1842 personally appeared before me Henry Ruby, Register in and for said County, Isaac Reed and Joseph Snively, Jr., the subscribing witnesses to the foregoing and written instrument of writing who being duly sworn and affirmed according to law did dispose and say that they were personally present and saw Andrew Frey, now deceased write his name unto and heard him publish pronounce and declare the same for his last will and testament and at that time of doing thereof the said deceased was of sound & disposing mind, memory and understanding according to the best of their knowledge and belief & that his name thereto subscribed as witnesses are in their own proper hand writing and done at the same time.

Isaac Reed
seal
Joseph Snively

Sworn Affirmed Before: Henry Ruby, Regr.

27 July 1842, You John Stoler & Joseph Snively do each of you solemnly sincerely & truly declare & affirm that as executors of the last will & testament of Andrew Fry late of Quincy, township deceased you will well & truly administer the goods & chattels, rights & credits of said deceased according to law; and also will diligently & faithfully regard and well and truly comply with the provisions of the law relating to colateral indebtedness.

Before Henry Ruby
Regr.

Franklin County SS)
) Before me the subscribers a Justice of the Peace in and for the said County personally appeared John Shank and John Hill who being duly sworn say that they will without partiality, prejudice well and truly value and appraise all the goods and chattels, rights and credits as as exhibited to them of Andrew Frye late of Quincy township and County of Franklin deceased and in all respects perform their duties as appraisers to the best of their skill and judgement.

Sworn and subscribed this sixth day of August 1842

John Shank

John Hill

Before me:

Matthew Dobbins

INVENTORY OF THE GOODS AND CHATTELS OF:

ANDREW FRYE WHO DIED July 19th 1842

INVENTORY OF THE GOODS AND CHATTELS OF:

ANDREW FRYE (FREY), WHO DIED JULY 19, 1842

One bed & bedstead	1.00
do do do	7.00
tin plate, stove & pipe	11.00
_____	6.00
corner cupboard	8.00
lot of delftware	.75
jug & bottle	.10
lot knives & forks	.37½
eight day mantle clock	10.00
coverlet	.75
small table	.50
three windsor chairs @ .62½	1.87½
do blue do @ .37½	1.12½
one looking glass	.25
English Bible	.50
one vol. Baron French	.10
one lot of German books	1.00
do shaving tools	1.00
three gimblets	.12½
two old table diapers	.20
three old sheets	.37½
two padalocks	.12½
one drawing knife	.25
six chisels	.25
one hand saw	.50

INVENTORY OF THE GOODS AND CHATTELS OF:

ANDREW FRYE (FREY) WHO DIED JULY 19, 1842

square and leath hammer	.50
coal rake for stove	.18 3/4
card & lamp black	.06¼
mason line	.04
one book, Life of Christ	.50
do Kinots True Christianity	.12½
6 volumes Iesephine ? @.12½	.75
one dough tong	.25
one sausage platter & stuffer	7.00
three bread baskets	.06
one half (flour cask)	.12½
25¼ yard old carpeting	3.15½
one slop bucket	.25
one brewing tub	1.50
one small wash tub	.50
one half barrel tub	.25
two falling axes @ .75	1.50
one maul & two wedges	.50
three spades	.50
one wheel barrow	1.50
three head halters & chains	.75
one hay pallet	.06½
one corn & meddow hoe	.37½
one small stone sledge	.37½
one lot of iron	.06½
one slop barrel	.25

INVENTORY OF THE GOODS AND CHATTELS OF:

ANDREW FRYE (FREY), WHO DIED JULY 19, 1842

one rake and shaking fork	.10
one dung fork & shovel scoop	.87½
one ash bucket	.12½

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

			$ cents
Thomas	Gultman,	lot of old iron	.12
Jacob	Switzer,	one mattock	.70
Andrew	Frye (of Jacob),	lot of meat hooks	.15
William	McLeary,	slop bucket	.30
John	Stoler,	one maul & wedges	.62½
George A.	Cook	falling axe & meat axe	1.00
John	Hill,	one falling axe	.95
George A.	Cook,	2 old spades	.65
John	Shank,	one feed spade	.50
John	Hill,	one clace _____	.40
David	Besore,	slop barrel	.27½
Jacob	Switzer,	one cabbage stand	.85
Samuel	Harshman,	one meat _____	.75
William B.	Raby,	2 baskets	.60
John	Summers,	rake and shaking fork	.10
David	Beaver,	corn hoe & hay puller	.37½
John	Shank,	small stone sledge	.35
Jonathon	Bear,	meadow hoe	.55
William	Barnet,	2 corn chains	.62
Jacob	Bechener,	1 do do	.31
Adam	Stover,	head halter & chain	.70
John	Hill,	1 do do	.41
Andrew	Frye (of Jacob)	Briar Hook & Spring Jack	.65
John	Zarcher,	ash bucket	.30

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

William	Raby,	two earthen jugs	.12½
John	Baker,	half barrel	.38
Andrew	Frye (of Jacob),	brewing tub	2.50
Thomas	Gultman,	2 ___for drying apples	.50
do	do	1 do do do	.40
John	Shank,	2 ___do do do	.52
William	Barnet,	1 small cupboard	.25
William	Raby,	1 shovel	.30
			17.21½
Jacob	_____,	one small axe	.58
John	Rose,	one wash tub	.41
George A.	Cook,	one churn & stand	2.55
do	do	one tub to wash butter	.40
David	Beaver,	one _____ barrel	.18 3/4
William	McLeary,	one cider tub	.73
do	do	one wheel barrow	2.25
do	do	6 crocks @ 5½	.33
do	do	6 do @ 5	.30
_____	Robinson,	6 do @ 3	.18
George A.	Cook,	one iron pot	.40
Thomas	Gultman,	one stew kettle	.51
Mary	Gantz (Gansz)	one bread pan	.41
George A.	Cook,	one frying pan	.87½
do	do	one iron tea kettle	.46

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

George A.	Cook,	large iron kettle	3.37½
Jacob	Bahaner,	tin boiler w/pudding p	.27
do	do	tin bucket	.30
George A.	Cook,	wash machine	.17
Jacob	Bahaner,	smoothing iron	.56
Jacob	Switzer,	one coffee pot	.18
William	Raby,	set of scales with wts.	.50
David	Beaver,	lard stand with lard	1.15
William	Raby,	_____	____
Jonathon	Bair,	one large crock	.03
John	Sogue,	3 chisels	.37½
Andrew	Frye,	2 augers	.25
John	Shank,	2 chisels @ .23	.46
Samuel	Beaver,	2 do @ .24	.48
Andrew	Frye,	card & swuare	.10
Zack	Shults,	iron square	.40
Andrew	Frye,	lamp black & nails	.10
			____
			23.21½
Daniel	Shank,	one hand saw	.95
Andrew	Frye (of Jacob)	sausage machine	6.27
do	do	do stuffing mach.	1.05
Foreman	Robison,	half bail cask	.09
Frederick	Frye,	lime sifter	.30
Jacob	Bakens,	3 bread baskets@ .06	.18

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

Thomas	Gultman,	lot of old German books	.01
John	Shank,	German book, "Wandering Soul"	.77½
Samuel	Philapy,	"Book of Martyr's"	.75
Samuel	Bear,	German hymn books	.12½
David	Beaver,	do	.05
Frederick	Mann,	German sermon book	.25
Johnathon	Bair,	large sermon book in German	.51
do	do	Family Bible in German	.20
George	Roops,	German book	.04
Wesley	Crunkleton,	6 vol's. "Josephus" in English	1.30
George	Barnet,	"Life of Christ	1.00
Andrew	Frye,	Arndts, "True Christianity"	.12½
do	do	Barons French	.16
Andrew	Fry,	Family Bible in English	.79
John	Sogue,	Lot of letters	1.50

"THE TREASURE CHEST"

"True Christianity" by Johan Arndt (1555-1621)

"Life of Christ" by Samuel Wesley (1662-1735)

(father of John and Charles Wesley)

compiler

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

George A.	Cook,	dough tray & rolling pin	.32½
John	Rose,	one man's saddle	2.14
Andrew	Frye,	one riding saddle	.16
Jacob	Switzer,	5¼ yds carpeting @ .17	.90½
do	do	5¼ do do @ .12	.66
do	do	3¼ do do @ .18 3/4	.61
do	do	5¼ do do @ .13	.68¼
Jacob	Bakens,	6 knives and forks	.67½
do	do	1 table cloth	.50
George A.	Cook,	1 do do	.32
Jacob	Bakens,	1 sheet	.31
James	Brown,	1 sheet	.25
Andrew	Simes,	1 do	.31
George	Sicrist,	1 codulet	1.52
Thomas	Gultman,	2 soup dishes	.26
Jane	Frye,	3 soup dishes @ 8 cts	.24
do	do	4 breakfast plates @ 3 cts	.12
do	do	1 set cups and seccers	.08
Jacob	Bakener,	1 set do do	.26
Jacob	Frye,	one tea pot	.06¼
Samuel	Beceow,	3 gimblets	.25
William	Secrimon,	Shaving tools	.27
George	Barnet,	1 razor strap	.13
Andrew	Frye,	1 do do	.12¼

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

Jane	Frye,	one stand	.50
do	do	looking glass	.14
George	Secrist,	one padalock	.25
John	Larcker,	1 padalock & mason line	.22½
Joseph	Snively,	one drawing knife	.62½
Conrad	Smith,	2 hogs @ 5.37½	10.75
Andrew	Simmer,	1 hog	5.00
Jacob	Silbert,	3 hogs @ 4.38	13.14
George A.	Cook,	one cord Hickory wood	1.31
do	do	3 cord oak stove wood @ 1.20	3.60
Thomas	Gultman,	2 do do @ 1.15	2.30
John	Shank,	1¼ do do	1.36
George A.	Cook,	1¼ cords Oak	1.11
Henry	Millinger,	1 stack hay	10.65
George	Deitrick,	flour barrel & some flour	.20
George	Secrist,	one bed and bedstead	9.55
Frederick	Frye,	one mantle eight day clock	10.50
John	Stokes,	one corner cupboard	6.75
Jacob	Frye,	breakfast table	1.25
Andrew	Fry,	one bedroom ____	5.00
Leonard	Sites,	tin plate stove & pipe	13.50
George A.	Cook,	3 yellow chairs @ .95	2.85
Jacob	Switzer,	3 black do @ .31¼	.93 3/4
George	Barnet,	2 whiskey barrels	1.00

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

John	Holin,	one meat ____		2.62½
Andrew	Frye (of Jacob),	one work bench		1.00
Jacob	Frye,	2 bags @ .77		--
				123.21
Jacob	Frye,	2 bags	@ .83	1.66
John	Shank,	2 do	@ .81	1.62
Jacob	Short,	2 do	@ .31	.62
do	do	2 do	@ .21	.42
William	Raby,	2 do	@ .13	.26
Jeremiah	Bear,	2 do	@ .10	.20
Thomas	Gultman,	2 do	@ .14	.28
do	do	3½ bushel wheat	@ .76	2.26
Jacob	Riddlesberger,	1 bag		.32
Peter	Mathias,	126 ft. three quarter board		1.26
John	Shank,	one ladder		.81
Andrew	Frye,	one do		.25
Jonathon	Bear,	231 shingles @ .65 p/hrd.		1.50½
Jacob	Frye,	5 bushel lime @ .12½		.62½
do	do	5 do do w/box .15 pr		.75
John	Zascher,	one ladder		.42½
George	Leidy,	one red milch cow		15.00
William	Heyser,	one whitespeckled cow/calf		22.50
John	Bonebrake,	one speckled milch		16.00

LIST OF SALES OF THE GOODS & CHATTELS,

Estate of: Andrew Frye (Frey) Deceased, Late of:

Quincy township, sold the 13th Day of August A.D. 1842

Philip	Overcash,	one bay mare	22.75
Jacob	Switzer,	apples in orchard	10.20
William	Davis	one ton hay	8.25
Samuel	Renecker,	2 tons hay @ 7.00 p/ton	14.00
Mathew	McLeary,	one ton hay	7.00
John	Hill,	4 tons hay @ 6.25 p/ton	25.00
George A.	Cook,	deeded share of garden	2.12½
Frederick	Frye,	potatoes in garden	.75
Jacob	Frye,	one apple mill & trough	6.00
do	do	2 bottles @ 6¼ cts	.12½
do	do	one earthen jug	.09
Thomas	Gultiman,	stove tongs	.15
David	Beaver,	pot rack	.90
William	Fourman,	183.41 bu. Wheat @ .75	137.76
do	do	334.18 bu. Corn @ .40	133.72
do	do	80.27 bu. Wheat @ .75	60.33
do	do	169. bu. Oats @ .25	42.25

end of sales list

Be it remembered that I Andrew Frey of Washington
Township Franklin county and State of Pennsylvania being
weak in body but of sound mind and memory do make
and publish this my last will and testament

First I devise and bequeath to my wife Catharine the interest of
three hundred dollars which said principal is to remain as a lien
on the plantation where I [illegible] after allow to be sold and the purchaser
thereof to pay to my said wife the interest of said lien yearly during
her natural life; and I further allow her one bed and bedstead, one Heifer
and two hogs her choice and the chest which she brought with her and
liberty to remain in the house where I now live until my plantation
shall be sold; and to have the use of all my household and kitchen furni-
ture and also the use of the corn I now own during said term and
and I also allow to my said wife a sufficiency of wheat for bread
until my said plantation shall be sold or [illegible] long as Isaac
Reed remains on my farm agreeable to contract with him; and
she is to have pasture for her cow and privilege for her hogs to run
in pasture; and also hay and fire wood to be delivered by Isaac Reed as
he has done heretofore; and my said wife shall have the privilege to the
garden as we had heretofore since Reed has the place rented;

Item I devise to my son Andrew the sum of twenty dollars to be paid
to the [illegible] after to be made which is to be in lieu of a cow
which each of my other children has received except Simon

Item I devise and allow that the corn which my said son
Simon has bought and is not paid for, shall be paid by my
executors hereinafter named.

Item I further allow to my sons Andrew, and Simon the sum
of eight dollars each to be paid out of my estate as soon as can be
done after my decease which is to be an equal compensation for feathers
which has been received by my other children.

Item I further allow that my executors hereinafter named shall
make sale of my plantation where I now live so that they can give
possession at the expiration of the time Isaac Reed has rented for;
and also to make sale of my personal estate when my said wife.

continuance time is expired as before mentioned excepting so much of my personal property as has been already devised

Item I allow that all the residue of my estate real and personal, as soon as it is converted into money shall be divided share and share alike between all my children and if any of them is or may not be living at the time, their respective shares to be paid to their children excepting to my son Jacob who has heretofore received one thousand dollars which he shall be charged with in the distribution of my estate with all the rest of my children namely: The heirs of John Frey of the State of Ohio, Frederick Frey, Samuel Frey, George Frey, Elizabeth married to Jacob Hoff, Andrew Frey and Simon Frey - they shall be all made equal

Item I further allow that my executors shall sell my [illegible] real and personal for cash and to give notice of the sale of the real estate in the most public newspapers printed in Lancaster county and York county, [illegible]

Item I further allow that at the decease of my said wife the three hundred dollars mentioned as a lien on my estate shall be equally divided between my said children above named

Item It is my will that my son Jacob shall be made equal with my other children by him being charged with the thousand dollars above mentioned; then to be considered to receive share and share alike at the distribution of my estate.

And lastly, I do hereby appoint my friends John Stoler and Joseph Snively Jr. to be the executors of this my last will and testament; giving them full power and authority to sign seal and execute any instrument of writing whatever, for conveying my real estate to the purchaser or purchasers, their heirs, in fee simple. In testimony

whereof I do hereby publish sign and seal this as my last will and testament As witness my hand and seal this twenty sixth day of February in the year of our Lord one thousand eight hundred and thirty three —

Signed sealed and published in presence of us

Ad mod^m Frey ..... Seal

Isaac Reed
Joseph Snively Jr

Franklin County sct} On this 27th day July 1842 personally appeared before me Henry Ruby Register &c in & for said County Isaac Reed & Joseph Snively Jun. the subscribing witnesses to the foregoing and within instrument of writing who being duly sworn & affirmed according to law did depose & say they were personally present and saw Andrew Frey, now deceased, write his name unto and heard him publish, pronounce and declare the same as & for his last will and Testament and that at the time of the doing thereof the said deceased was of sound & disposing mind, memory and understanding according to the best of their knowledge and belief & that their names thereto subscribed as witnesses are in their own proper hands writing and done at the same time

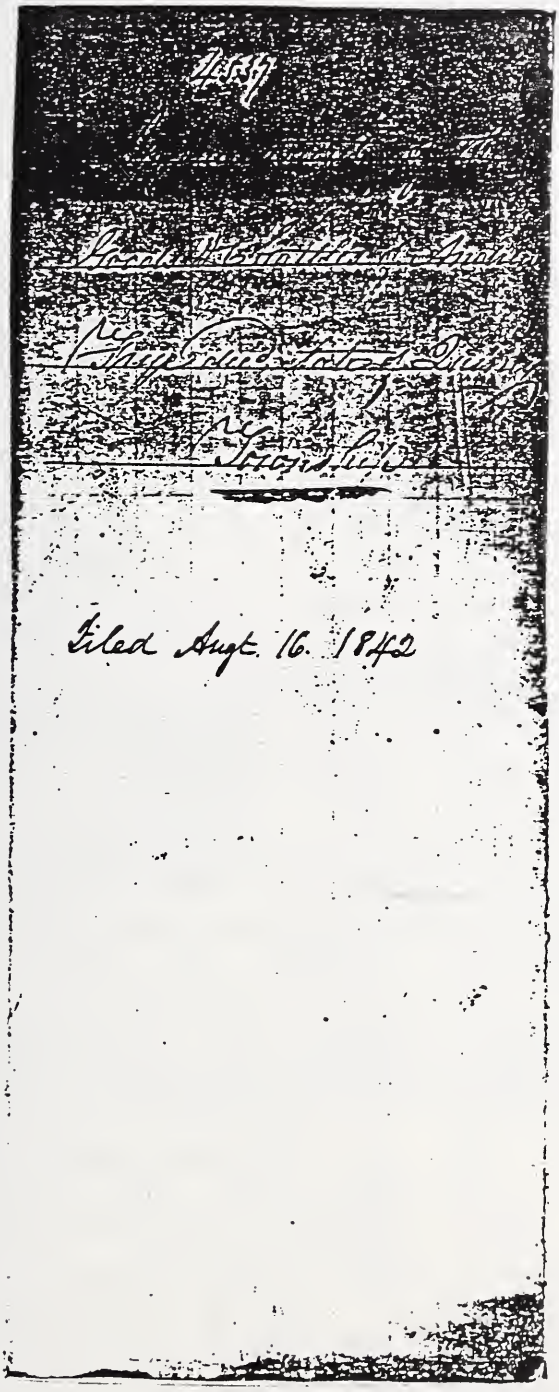
Isaac Reed
Joseph Snively

Sworn & affirmed before
Henry Ruby, Regr

[illegible] 27th July 1842 You John Stoler & Joseph Snively do each of you solemnly sincerely & truly declare & affirm that as Executors of the last will & Testament of Andrew Frey late of Quincy Township deceased you will well & truly administer the goods & chattels, rights & credits of said deceased according to law; and also will diligently & faithfully regard and well & truly comply with the provisions of the law relating to colateral Inheritances

Before Henry Ruby Regr.

Reproduction copies of all hand written instruments and exhibits, relating to the Estate of Andrew Frye (Frey), included herewith, for the benefit of the Frey family descendants, for comparison purposes of typed translations.



the compiler

Franklin County ss.

Before me the subscriber Justice of the peace in and for said County personally appeared John Shank and John Hill who being duly sworn, say that they will without partiality or prejudice well and truly value and appraise all the goods and chattles, rights and credits as exhibited to them of Andrew Frey late of Quincy Township and County of Franklin deceased and in all respects perform their duties as appraisers to the best of their skill and judgment

Sworn and Subscribed this sixteenth day of August 1842 —

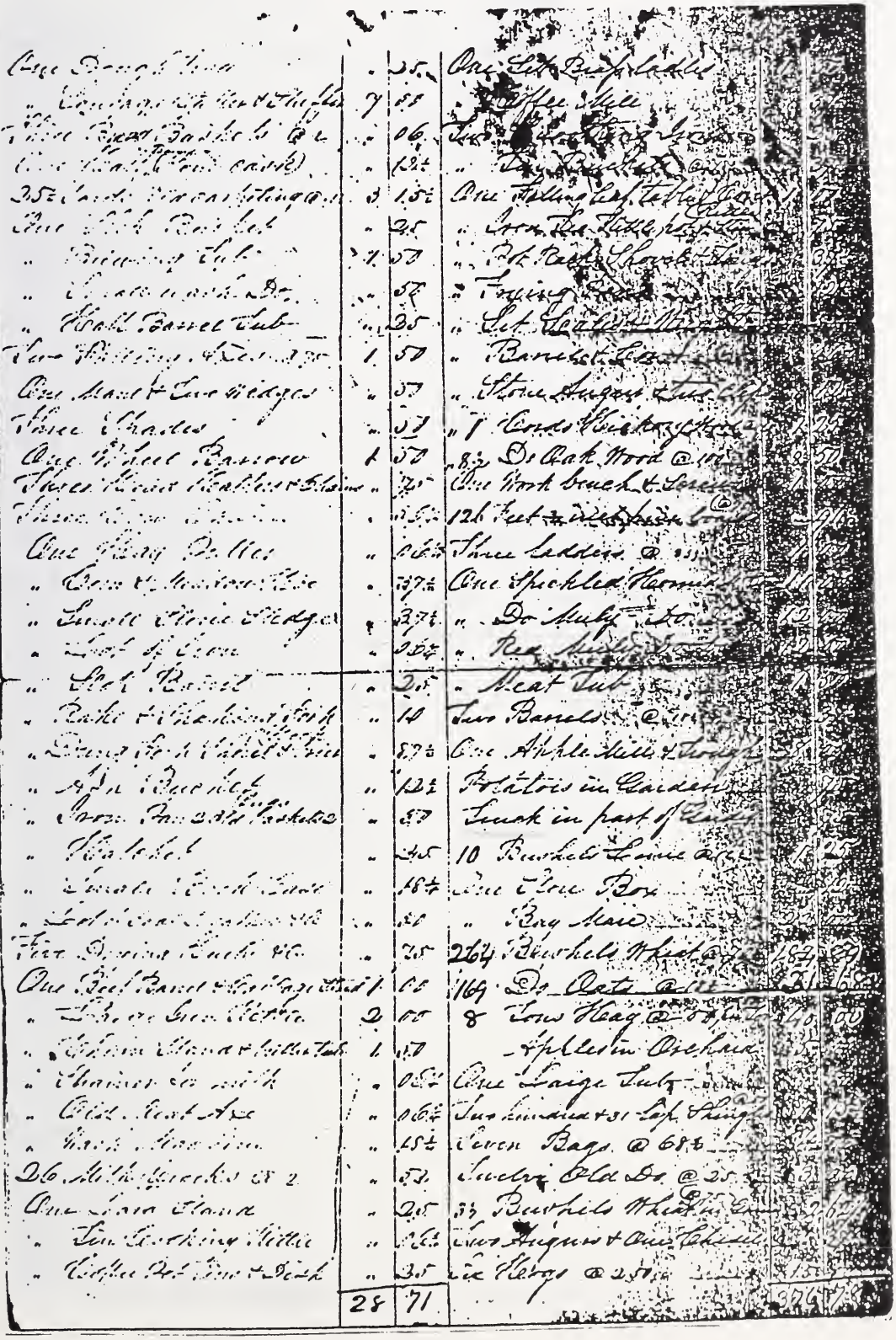
Before me
Matthew Dobbin

John Shank
John Hill

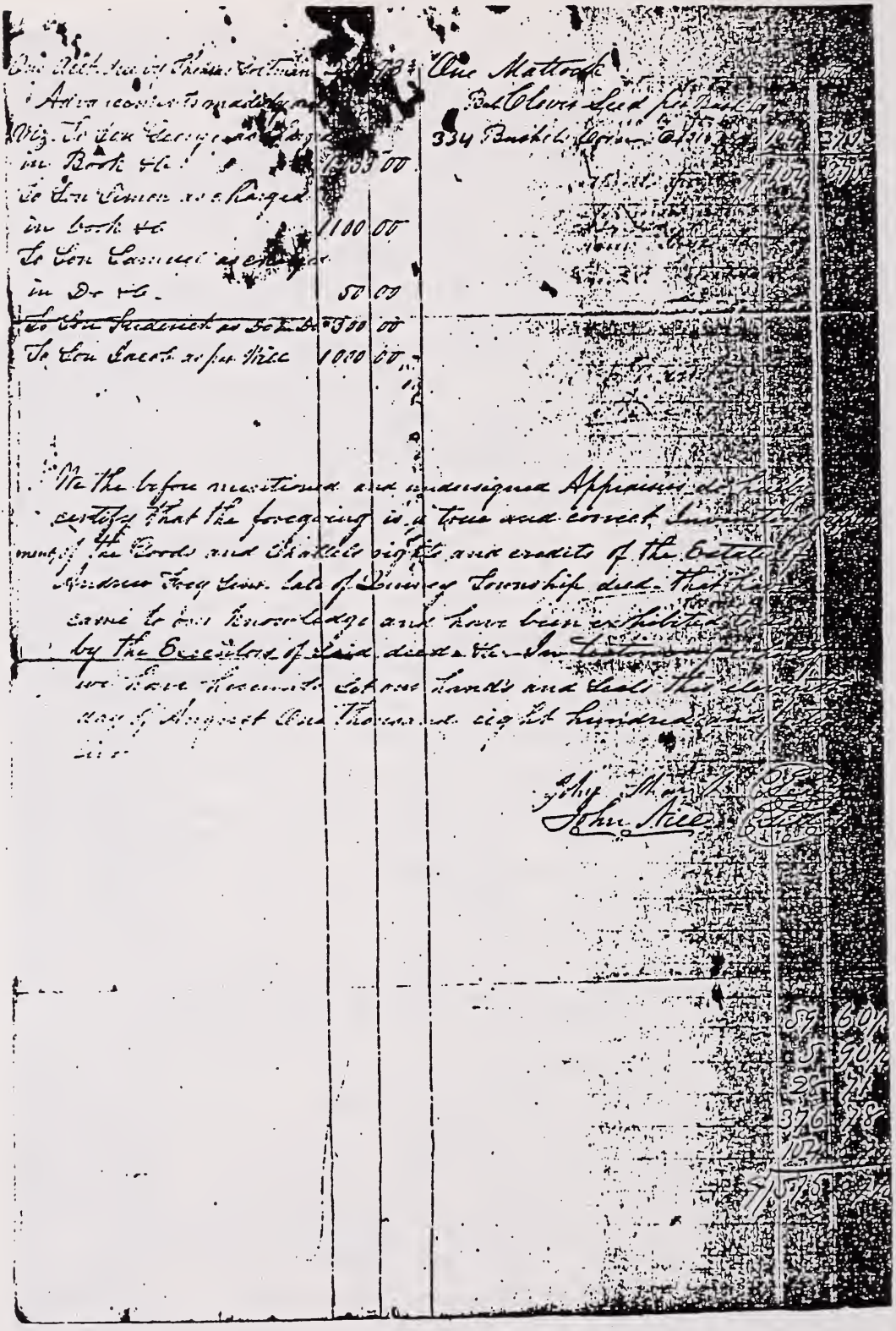
Inventory of the goods and chattles of Andrew Frey who died July 19th 1842

Articles	$	cts	Articles
One Bed & Bedstead	10	00	One Vol. Baron Trenck
" Do Do Do	7	00	" Lot of German [illegible]
" [illegible] Stove & Pipe	11	00	" Do Shaving Tools
" Bureau	6	00	Three Gimblets
" Corner Cupboard	8	00	Two Old Table diapers
" Lot of Dishware	.	70	Three Old Sheets
" [illegible]	.	10	Two Padlocks
" Lot Knives & Forks	"	37½	One Drawing Knife
" Eight day Mantle Clock	10	00	Six Chisels
" Coverlet	.	75	One Hand Saw
" Small Table	..	50	" Square & Teeth [illegible]
Three Windsor Chairs @ 62½	1	87½	" Coal Rake for Stove
" Blue Do @ 37½	1	12½	" Lot of Nails & Iron
One Looking Glass	..	25	" Card & Lamp [illegible]
" English Bible	.	50	" Mason Trowel
" Book Life of Christ	.	50	" Saddle & Bridle
" Do [illegible]	"	12½	" Lime [illegible]
6 Volumes [illegible] @ 12½	.	75	" Flour Barrel & Cover
	59	60½	

Inventory of Chattel & Appraisement, Andrew Frey,

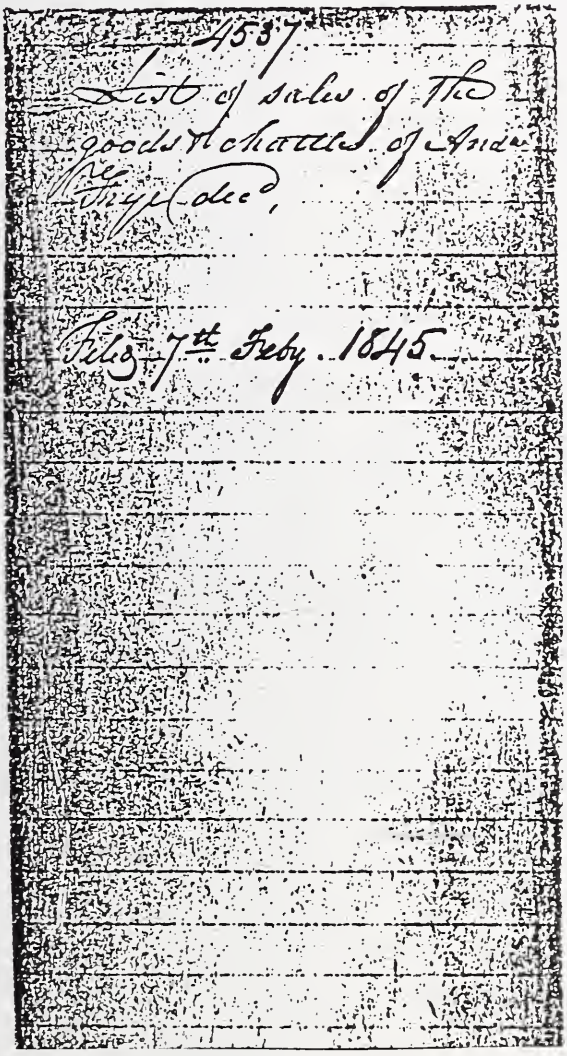


Inventory of Chattel & Appraisement, Andrew Frey



-405-

Sales of Chattel's, Goods & Property, Andrew Frey



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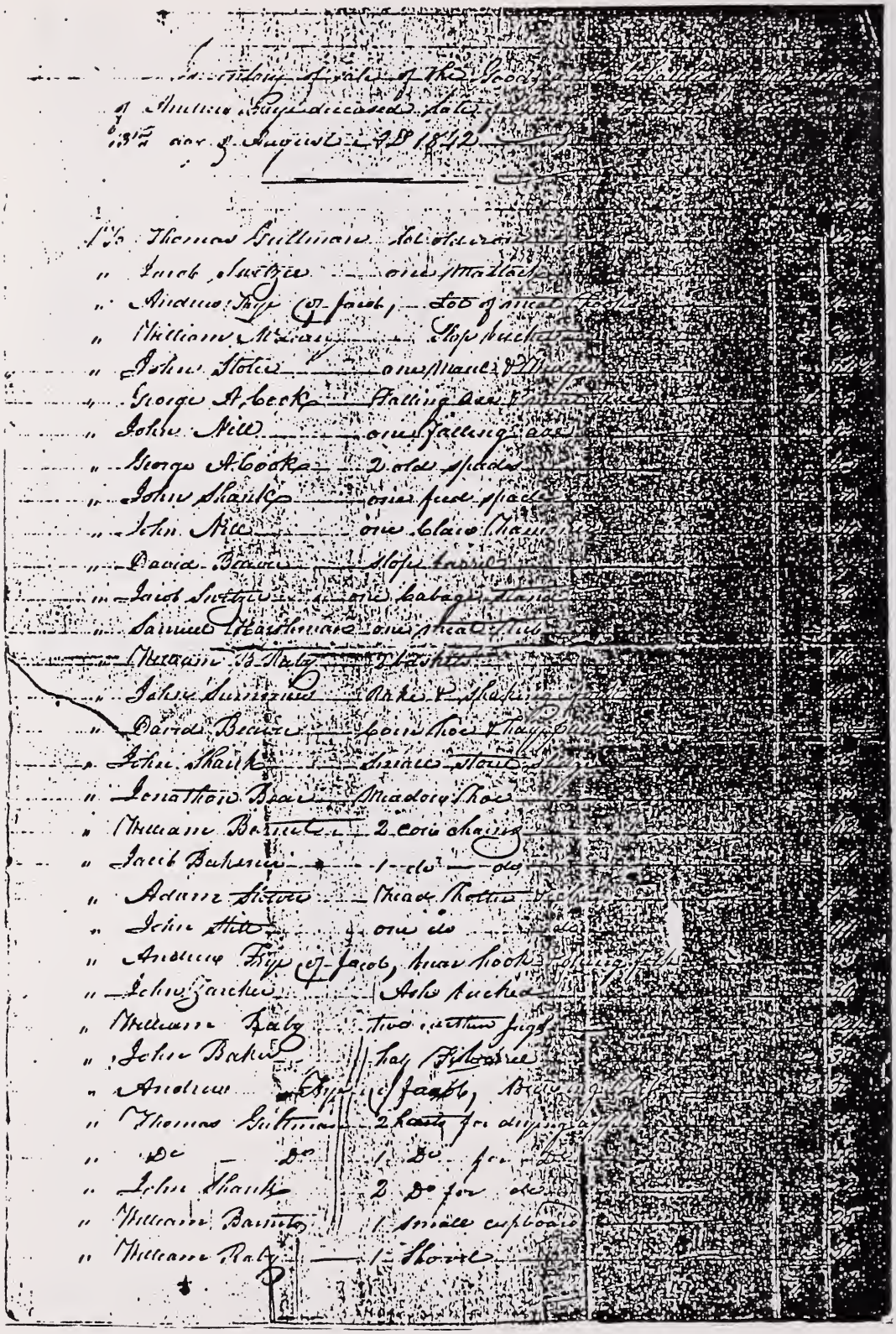
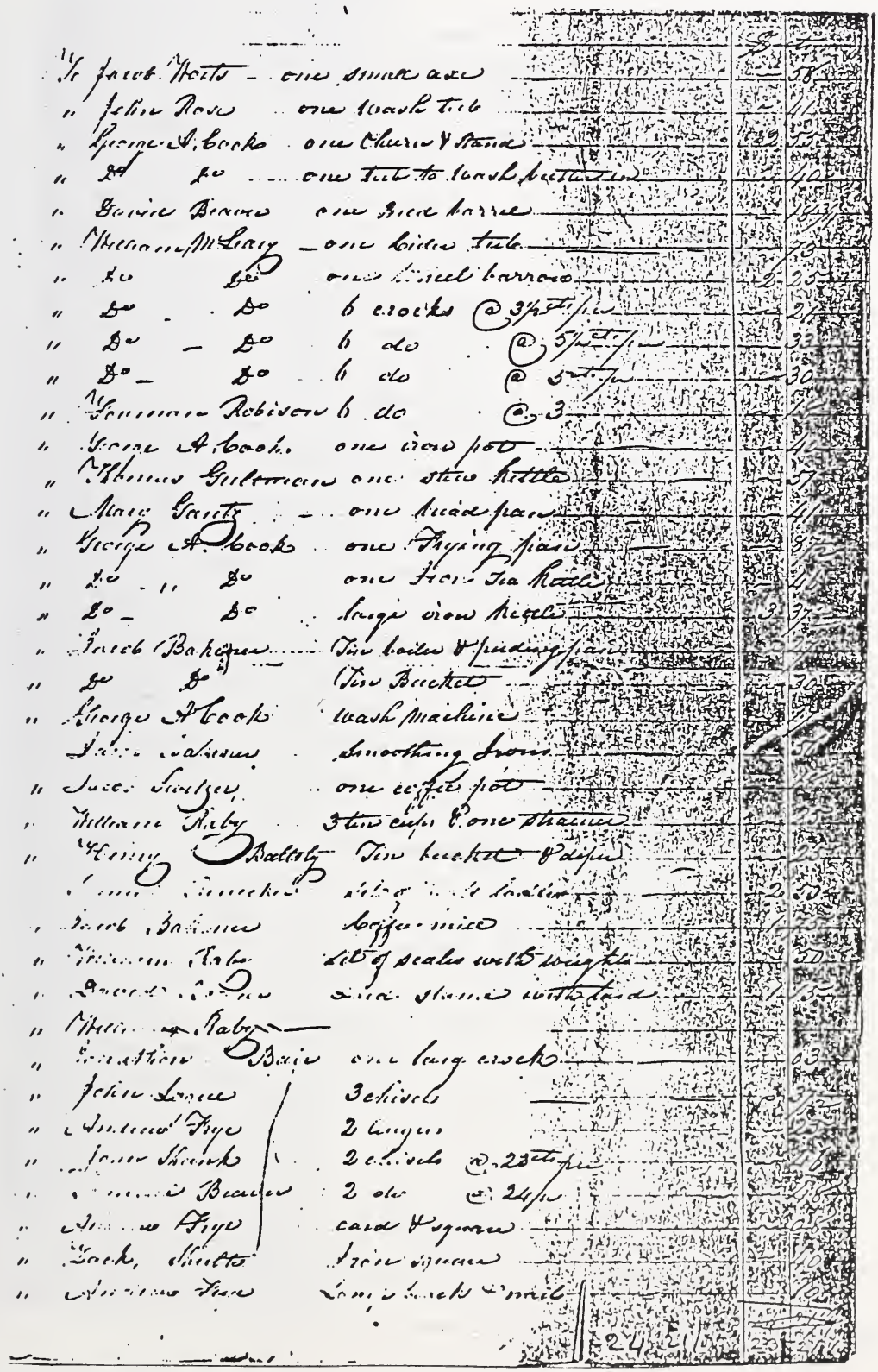
List of sales of the goods & chattels of Andw Frey decd,

Feby 7th Feby. 1845.

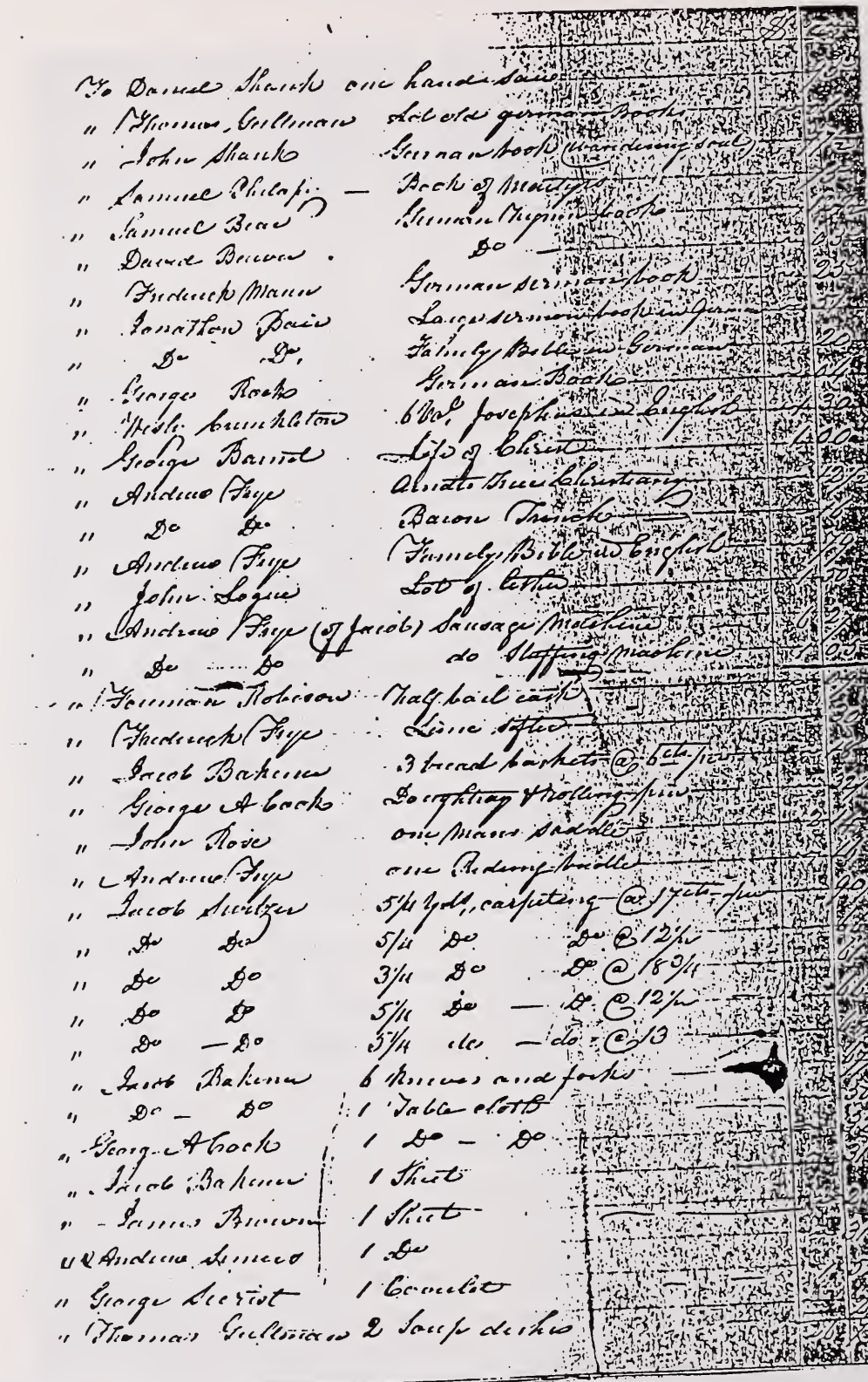


Sales of Chattel's, Goods and Property, Andrew Frey,



-408-

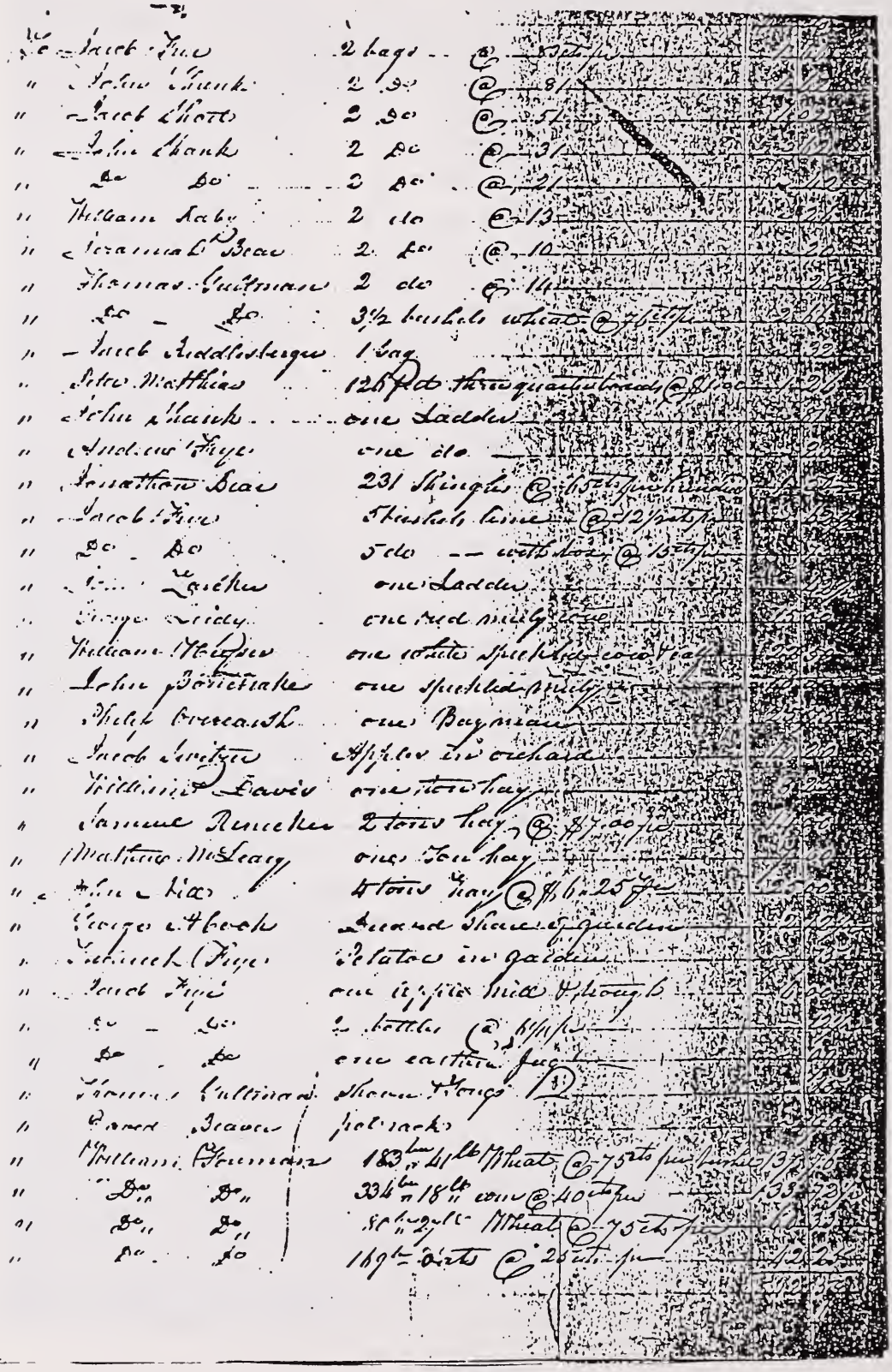
Sales of Chattel's, Goods & Property, Andrew Frey,



To Daniel Shank	one hand saw		[illegible]
" Thomas Gullman	Lot old german Books		[illegible]
" John Shank	German book (wandering soul)		[illegible]
" Samuel Philapi	Book of Martyrs		[illegible]
" Samuel Bear	German Hymn book		[illegible]
" David Beaver	Do		[illegible]
" Frederick Mann	German sermon book		[illegible]
" Jonathan Bair	Large sermon book in German		[illegible]
" Do Do	Family Bible in German		[illegible]
" George Rock	German Book		[illegible]
" Wesley Cruickleton	6 Vol. Josephus in English		[illegible]
" George Barnet	Life of Christ		[illegible]
" Andrew Frye	Arnots True Christianity		[illegible]
" Do Do	Baron Trenck		[illegible]
" Andrew Frye	Family Bible in English		[illegible]
" John Logue	Lot of leather		[illegible]
" Andrew Frye (of Jacob)	Sausage Machine		[illegible]
" Do Do	do Stuffing machine		[illegible]
" Foreman Robison	Half bail cask		[illegible]
" Frederick Frye	Lime sifter		[illegible]
" Jacob Bakener	3 bread baskets @ 6 cts per		[illegible]
" George A Cock	Doughtray & rolling pin		[illegible]
" John Rose	one Mans saddle		[illegible]
" Andrew Frye	one Riding bridle		[illegible]
" Jacob Switzer	5/4 yds, carpeting @ 17 cts per		[illegible]
" Do Do	5/4 Do Do @ 12½		[illegible]
" Do Do	3/4 Do Do @ 18¾		[illegible]
" Do Do	5/4 Do — Do @ 12½		[illegible]
" Do — Do	5/4 do — do @ 13		[illegible]
" Jacob Bakener	6 knives and forks		[illegible]
" Do — Do	1 Table cloth		[illegible]
" George A Cock	1 Do — Do		[illegible]
" Jacob Bakener	1 Sheet		[illegible]
" James Brown	1 Sheet		[illegible]
" Andrew Simers	1 Do		[illegible]
" George Secrist	1 Coverlet		[illegible]
" Thomas Gullman	2 Soup dishes		[illegible]

			$	cts
1819	Isaac Frey	3 soup dishes @ 8 cts pr		31
"	Do Do	4 Breakfast plates @ 3 cts pr	[illegible]	[illegible]
"	Do Do	1 set cups & saucers	[illegible]	[illegible]
"	Jacob Bakener	1 do do " do	[illegible]	[illegible]
"	Jacob Frey	one tea pot	[illegible]	[illegible]
"	Samuel Becker	3 Gumblets	[illegible]	[illegible]
"	William Farmer	Shaving boots	[illegible]	[illegible]
"	George Barnett	1 Razor Strap	[illegible]	[illegible]
"	Andrew Frey (of Jacob)	1 do do	[illegible]	[illegible]
"	Isaac Frey	one stand	[illegible]	[illegible]
"	Do Do	Looking Glass	[illegible]	[illegible]
"	George Secrist	one pad lock	[illegible]	[illegible]
"	John Zucker	1 pad lock & Mason line	[illegible]	[illegible]
"	Joseph Sumly	one drawing knife	[illegible]	[illegible]
"	Conrad Smith	2 Hogs @ $5.37½ pr	10	[illegible]
"	Andrew Simmons	one hog	[illegible]	[illegible]
"	Jacob Moots	3 hogs @ $4.38 pr	13	[illegible]
"	George Cook	one cord Hickory wood	[illegible]	[illegible]
"	Do Do	3 cords oak stove wood @ $1.20	[illegible]	[illegible]
"	Thomas Guttman	2 do Do @ $1.16	2	[illegible]
"	John Shank	1 Do Do	[illegible]	[illegible]
"	Do Do	1¼ do do	[illegible]	[illegible]
"	George Cook	1¼ cords oak	[illegible]	[illegible]
"	Henry Millinger	1 stack Hay	10	[illegible]
"	George Dietrich	Flour barrel & some Flour	[illegible]	[illegible]
"	George Secrist	one bed & bed stead	9	[illegible]
"	Frederick Frey	one bed & bed stead	12	[illegible]
"	Jacob Frey	one Mantle Eight day clock	10	[illegible]
"	John Zucker	one corner cupboard	[illegible]	[illegible]
"	Jacob Frey	Breakfast table	[illegible]	[illegible]
"	Andrew Frey	one Bureau	[illegible]	[illegible]
"	Leonard Otto	1 Ten plate stove & pipe	13	[illegible]
"	George Cook	3 Yellow chairs @ 95 cts pr	[illegible]	[illegible]
"	Jacob Seaton	3 do black — 31¼	[illegible]	[illegible]
"	George Barnett	2 whiskey barrels	[illegible]	[illegible]
"	John Welzer	one Meat Vessel	2	12
"	Andrew Frey (of Jacob)	one work bench	1	00
"	Jacob Frey	2 bags — @ 77 pr	1	54
			[illegible]	[illegible]

Sales of Chattel's, Goods & Property, Andrew Frey,



Sales of Chattel's, Goods & Property, Andrew Frey,

The Administration Account of John Stoler & Joseph Quincy Township, deceased -

The said Accountants charge themselves with all and singular the goods, chattels, and effects which were of their Testator at the time of his deceased, that have come to their hands as follows, viz:			
Amt. of Inventory filed 16 Augt. 1842, exclusive of advancements to legatees & other choses in action - and also exclusive of the Clover seed, which was afterwards sold on the land, and no acct. kept thereof -		$575	87¼
Advance on Sales		149	06½
March 1843	Cash recd. from Geo. A. Cook for Rent	10	00
Dec. 12 "	Do. " " Wm. Foreman - 23 bu. 7 lb. Wheat	17	33½
Jany. 6 1844	Do. " " Wm. Foreman 48 " 20 " Do.	38	66
" 24 "	Do. " " Wm. Foreman 45 " 2 " Do.	36	02½
Feby 13 "	Do " " Wm. Foreman 212 " 28 " Corn	74	37½
" 26 "	Do. " " Wm. Foreman 304 " 26 " Oats	60	95
Oct. 11 1843	Do. " " Wm. Foreman 53 " 12 Wheat	39	91
	Do. " - for Clover seed 3¼ bu. ($5.75)	18	68¾
Apr 1 1844	Do " for 2 loads hay	12	00
	Do. " " 1 year's rent of out house	15	00
Dec 1844	Do " from Stoner & Meixel for 63½ bu. wheat	46	35½
" "	Do. " " Same - " 57 bu. 19 lb. wheat	40	12
	Do " for Int. on vendue notes -	10	60
1 Apr. 1844	Cash recd. from Geo. Dull in full of hand money of 188 acres 104 perches of land, sold to him at $60 per acre, and amounting to $11,319.00		
	One half in hand 1 Apr. 1844 - $5,659.50	5659	50
	The other half in 4 equal annual payments of $1414.87½ each with int. from 1 Apr. 1844	5659	50
		12,461	95½

Sales of Chattel's, Goods & Property, Andrew Frey,

[illegible] Surveys Executors of Andrew Frey late of

	No.	The said Accountants claim credit for payments &c as follows, viz:-		
1842 July 27	1	Cash pd. for Letters Testamentary	$4	31¼
" " "	2	Do. " Isaac Reed for proving will	1	00
" " 28	3	Do. " Wm. H. Downey " publishing notice	2	75
" Aug. 13	4	Do. " Jno. Hill & Jno. Shank - appraising	2	00
" " "	5	Do. " Wm. Fulton - Crying sale	4	50
" " "	6	Do. " John Hill - Clerking do	2	00
" Nov. 22	7	Do. " Wm. B. Raby - Coffin for decd.	8	00
" " "	8	Do. " Gideon Shirey - Bal. of Tax 1840		47
" Sept. 10	9	Do. " Murphy & Kinty - Proven Acct.	5	44
" Nov. 28	10	Do. " Jas. G. Besore - Subscription to Church	5	00
" Dec. 14	11	Do. " Hugh M. Sibbett - State & County tax, 1842	31	87
" " "	12	Do. " H. M. Sibbett - School do. 1843.	11	39.
1843 Jany 14	13	Do. " Thos. Goltman - Proven Acct.	38	64½
" " 23	14	Do. " Jacob Frye - Road Tax 1841	10	94
" " "	15	Do. " Jacob Frye - Proven Acct.	2	12½
" " "	16	Do. " Jane Frye - do.	34	62½
" " "	17	Do. " Secrist & Baker - do. & int.	24	16
" " 24	18	Do. " Andrew Frye jr. do.	8	12½
" Feby. 14	19	Do. " Dr. Thos. B. Maxwell - do.	19	82
" Apr. 10	20	Do. " J. Netterhouse Trustee of Brown & Kerr. acct.	2	80
" June 2	21	Do. " Wm. Foreman - ½ Ton of plaister	5	00
" " 5	22	Do. " Jno. Endisill - Proven Acct.	3	87½
" " 6	23	Do. " Jno. Brand - do.	1	87½
" May 11	24	Do. " Jno. Burkholder do.	2	31¼
" Sept 9	25	Do. " Jno. Fisher do	1	12½
" Oct 24	26	Do. " Wm. Fulton - Crying sale of Real Est.	4	00
1844 Jan. 5	27	Do. " Wm H. Downey - Advertising do.	7	50
1843 Dec. 27	28	Do. " H. M. Sibbett - State Co. & School tax 1843¼	42	23
1844 Mar. 8	29	Do. " Jacob Switzer - Road Tax 1842. 1843	13	60
" " "	30	Do. " Wm. Rock & Danl. S. Smith - Carrying Chain &c	1	00
1843 June 6	31	Do. " H. & J. Beatty - on note of Testator	336	00
1844 Mar 23	32	Do. " H. & J. Beatty - in full of Bal. of Same	923	58
" " "	33	Do. " James McKinny P.M. Postage Bill		58

		Retained by J. Toles for hauling Clover seed	1	00
1844 Mar 28	34	Cash, pd Saml. S. Smith & Co. - Beef and etc. sal	1	20
1843 Mar 11	35	Do. " Archd. Fleming - surveying land	7	00
1844 " 28	36	Do. " Jos. Pritts - recording deed	1	58½
" Aug 10	37	Do. " A. M. Sibbett - Co. & State tax 1844	31	50
" Sept 3	38	Do. " F. C. May - advertg. Real Est.	3	00
1845 Aug 1	39	Do. " Andrew Fry - Special legacy	28	00
1844 Apr 1	40	Do. " Robert M. Baird - his acct.	15	00
		Do. "	450	00
		Allow Accountants	7	06¼
		Rec.	2	75
		Clk. Copy		

The Accountants suggest the following Payments to Legatees under the will

1844 Apl 1	1	To Frederick Fry	$756	36
" " 2	2	To Andrew Fry	1056	36
" "	3	To Jacob Fry	56	36
" " 5	4	To Saml. Fry	1006	36
" " 19	5	To M. A. McStore atty in fact of Andrew Fry (son of John Fry, decd.) $264.09		
" Sept 17	6	To Jac. Fry, atty in fact of N. Hoot and Margaret his wife, daughter of John Fry decd. 264.09		
" Sept 23	7	To Jac. Fry (son of Jno. Fry, decd. 264.09	792	27
	8	To Jac. Sleps, married to Elizabeth, daughter of Testator	1056	36
			$4724	07

EARLIEST GERMAN IMMIGRANTS

In less than a year after the landing by William Penn, a colony of Germans, chiefly from Creisheim and Creyfelt, arrived in October 1683, and shortly afterwards founded the village of Germantown. The proprietary had been among them in their native land, and encouraged them to come.

Francis Daniel Pastorius, in his "Beschreibung Pennsylvania", (published at Leipzig, 1700), under the date of October 24, 1685, gives an account of the settlement as follows:

"With the wish and concurrence of our Governor, I laid out and planned a new town, which we call Germantown, or Germanopolis, in a very fine fertile district, with plenty of fresh water, being very well supplied with oak, walnut and chestnut trees, and having beside excellent and abundant pasturage for the cattle. At the commencement there were but twelve families of forty-one individuals, consisting mostly of German mechanics and weavers. Our German society have in this place now established a lucrative trade in woolen and linen goods together with a large assortment of useful and necessary articles", He enumerated the lot holders as:

William	Strepers,	Wigart	Levering,	Gerhard	Heinrich,
John	Strepers,	Gerhard	Levering,	David	Sherkges,
Dirck	Opdegraif,	Dirck	Rittenhouse,	Isaac	Sheffer,
Herman	Opdegraef,	Tunis	Condert,	Andreas	Souplis,
Abraham	Opdegraef,	Peter	Shumacher,	William	Claus,
Paul	Wolfe,	Rynier	Tissen,	Dirck	Keyser, Sr.
Johannes	Kassell,	Jan	Lucken,		

"A majority of these early Germans became members of the Society of Friends, and they had not been in Pennsylvania five years before they were shocked at the system of negro slavery that prevailed and was maintained and countenanced by the English colonists. The result was a protest addressed to the Monthly Meeting, dated from Germantown the 18th of 2nd month 1688, and subscribed by Garret Henderich, Dirck Updegraef, Francis Daniel Pastorius and Abraham Updegraef. As this was the first paper or document ever issued in English America against the iniquitious system of buying, selling, and keeping human beings in bondage. It demands for these people that justice and honor that has been too long withheld from them".

"At a meeting held at Richard Worrell's, in Lower Dublin, the 30th of said month, it was referred to the Quarterly Meeting in Philadelphia, and from thence to the Yearly Meeting held at Burlington, where on the 5th, of the 7th month, as their minutes state, "A paper being here presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping negroes, it was adjudged not to be so proper for this meeting to give a positive judgement in the case, it having so general a relation to many other parts, and therefore at present forbear it.

TOWAMENCIN TOWNSHIP

MONTGOMERY COUNTY, PENNSYLVANIA

Towamencin township is one of the central townships of the county, bounded on the northeast by Hatfield, south by Worcester, southeast by Gwynedd, southwest by Perkiomen and west by Lower Salford. Its greatest length is four and a half miles, breadth nearly three, with an area of about six thousand acres. It is watered by the Skippack and Towamencin Creeks. The former has a course of nearly three miles, but furnishes no valuable water power. The latter is a branch of the Skippack, and lies almost wholly within the township, and in the course of six miles propels two grist mills. These streams also receive tributaries within this territory, all of which go to help the Skippack, a confluent of the Perkiomen.

A list of the landholders and tenants of this township was prepared in 1734, which we propose to give here in full, being thirty-two in number, which necessarily must contain some of its earliest settlers, of whom to a limited extent, a further account will be given:

Joseph	Morgan,	James	Wall,	John	Morgan,
Daniel	Morgan,	Daniel	Williams,	John	Edwards,
Joseph	Lukens,	Jacob	Hill,	Hugh	Evans,
Cadwallader	Evans,	Christian	Weber,	Nicholas	Lesher,
Paul	Hendricks,	Jacob	Fry (Frey),	Peter	Weber,
Peter	Tyson,	Christian	Brinaman,	Lawrence	Hendricks,
Henry	Hendricks,	Herman	Gotschalk,	Gotschalk	Gotschalk,

Bibliography p 708-B

Abraham	Lukens,	Francis	Griffith,	William	Nash,
Henry	Fry (Frey),	Felty	Consenhiser,	Peter	Wentz,
William	Tennis,	Jellis	Jellis		

It is apparent in examining the above list, that many of the early settlers came hither after a brief residence in or around Germantown. As their children grew up and the country became more improved they moved to where cheaper lands abounded though at the expense of greater toil.

The first land probably taken up in Towamencin was a grant of one thousand acres from Penn's commissioners of property to Benjamin Furley, June 8, 1703. This was purchased nine days later from Furley's attorneys by Abraham Tennis and Jan Lucken, who, in 1709, divided it, each taking five hundred acres. Henry Fry (Frey), purchased twelve hundred and fifty acres on Towamencin Creek from Benjamin Fairman, December 10, 1724, on which he was also the first settler. The Tennis family, it appears for while flourished here. On the list of 1734 we find only the name of William Tennis with 25 Acres, but in 1776, Samuel Tennis with 192 Acres, and William and Israel Tennis. They possessed an old burial place in the northeast part of this township, though the name has now become extinct in this section.

Christian Weber made his purchase in 1728, and very likely then made his residence here. William Hendricks and his sons, Henry and Lawrence, were naturalized in 1709, to hold and enjoy lands. Among the descendants of those in the list of 1734,

the Hendricks and the Gotschalks are still numerous, and the names of Lukens, Wentz, Fry, and Edwards are still here.

Jan Luken came from Holland in the fall of 1688 and shortly afterwards settled at Germantown. According to bible records he had seven sons and four daughters.

Christian Weber and wife, Appolonia, arrived in Philadelphia in 1727, and the following year purchased a farm on the west side of the Gwynedd line, having reared a family consisting of:

1) Jacob Weber

2) Benjaman Weber

3) Nicholas Weber

4) Christian Weber

1) Jacob Weber, married and had three sons in the family;

Abraham Weber

Benjamin Weber

Isaac Weber

4) Christian Weber, Jr., born in 1743
married: (1) Elizabeth Weidner, in: 1765
Elizabeth (Weidner) Weber, Died in the year of: 1805

Christian Weber, Jr.,
married: (2) the widow of Rev. Jacob Van Buskirk,
and the family had two sons:

John Weber, born in 1768, a miller who in 1807, was elected to the Assembly of which he served twice as speaker.

John Weber,
married: Elizabeth Reiff, daughter of:
Jacob and Catharine (_____) Reiff.
The family had five children.

NEW HANOVER TOWNSHIP

MONTGOMERY COUNTY, PENNSYLVANIA

The township of New Hanover is bounded on the northeast by Upper Hanover, south by Limerick, east by Frederick, north and northwest by Douglas and southwest by Pottsgrove. It is six and three-fourths miles long, its greatest breadth three and one-half miles, with an area of twelve thousand, nine hundred and sixty acres. The surface is rolling and the soil is tolerably productive, being composed of loam and red shale. Swamp Creek flows nearly through its central part, having several branches, and Deep Creek through its eastern corner. The former propels four grist mills and three saw mills, and the latter formerly a tilt mill. A rugged elevation extends across the entire width of the northease portion, called Deep Creek Hill.

The name of this township has been derived from Hanover, a Capital and Kingdom in Germany, which in 1692 was raised to an Electorate and in 1814 to a Kingdom. Many of the early Lutheran settlers were natives of this Kingdom, which largely accounts for the name given. Another name also applied to this locality is Falkner's Swamp, it is supposed after Daniel Falkner, one of the agents or attorneys of the Francfort Land Company. In the purchase made by George McCall, in 1735, of the present Douglas township and nearly one half of Pottsgrove, mention is made that it was bounded on the south by The German's "Tract of Land", meaning at least all of the present territory of New Hanover.

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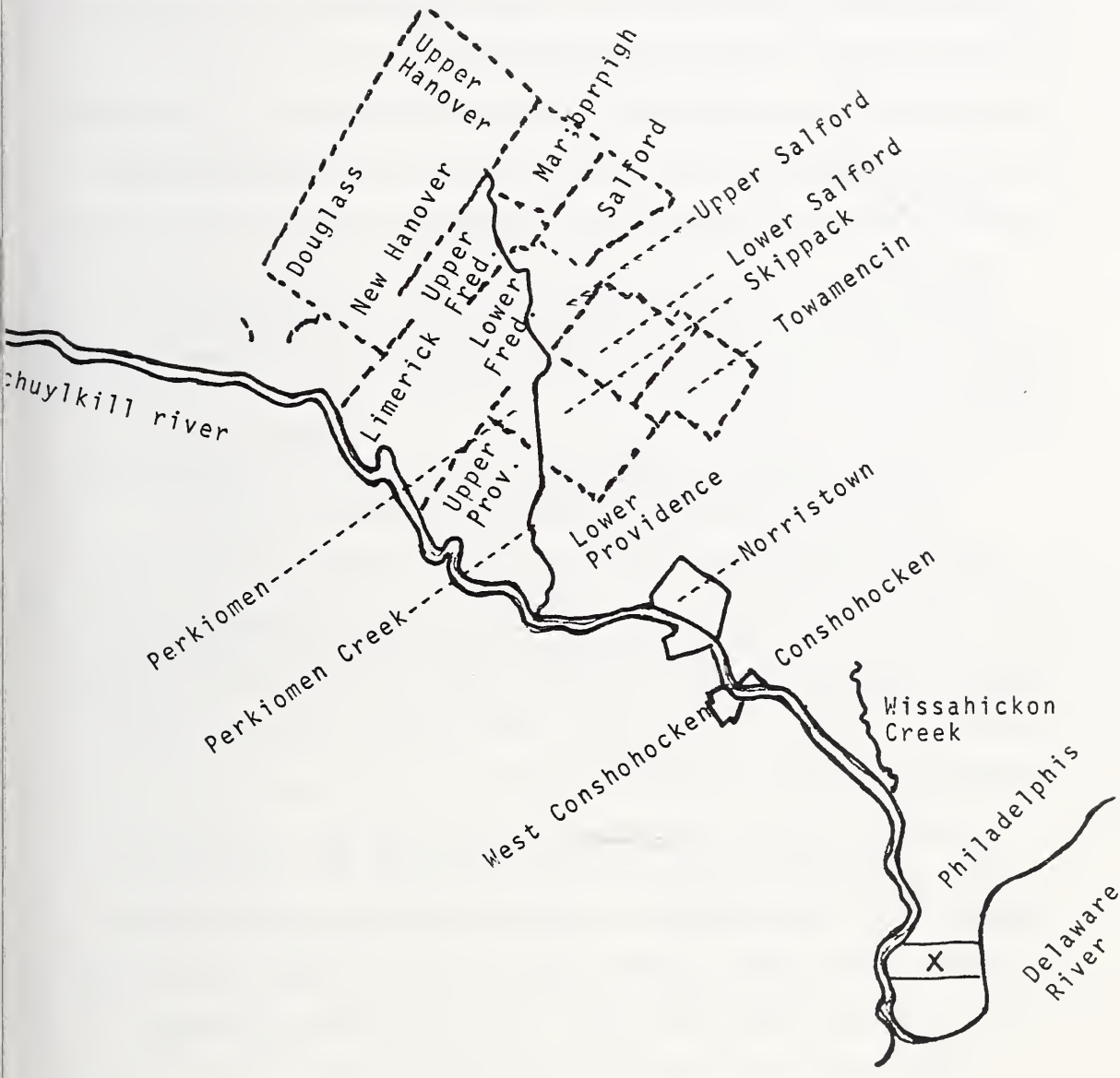
In 1734 we know that Hanover township comprised all of the present townships of New Hanover, Upper Hanover, Douglas and Pottsgrove and borough of Pottstown. In 1741 it was divided into the first three townships, which then contained together two hundred and forty two taxables and one hundred and thirteen land holders.

The following is a list of the earliest land-holders:

John Benner, Mathias Bender, Frederick Richard,
Daniel Shaner, Andrew Kepler, John Eshbaugh,
Nicholas Brown, Jacob High, Malachi High,
Samuel Musselman, Jacob Bechtel, Cornelius DeWees,
John Linderman, Garret DeWees, John Henry Sprogle,
John Lewis, Henry Coultson, Ludwich Bitting,
George Custer, Peter Lower, Henry Reader,
Balsar Hutt, Jacob Wisler, Frederick Hillegas,
Robert Thomas, George Roudebush, Conrad Culp,
Daniel Borleman, Miachel Shell, Rudolph Mourer,
Jacob Myer, Jr. Jacob Heistand, George Geiger,
Jacob Fisher, Jacob Mourer, Adam Harman,
Valentine Geiger, Philip Knecht, Peter Conrad,
Mathias Harman, Adam Spangler, Philip Brant,
Michael Smith, Jacob Switzer, Henry Bitting,
Henry Antes, Adam Ox, Henry Kreps,
Jacob Myer, Simon Kreps, Jacob Fry (Frey),
Yost Fryer, Barnabas Futtero, John George,
Sebastian Reifsnyder, John Snyder,
Anthony Hinkle, Henry Acker,



rough sketch
scale: 1 inch = 6 miles prox.
buster

"THE FIVE HUNDRED YEAR COMET"

The brilliant comet which appeared in the skies, was the subject of great concern to all the observer's, and was explained by one as: "The Five Hundred Year Comet", last recorded to have been seen in the time of Cesaer". It is stated as having hung low in the west and seemed to beckon them to lead the suffering out of the land to America.

Jacob Telner, a Netherlands mennonite, who possessed a genuine concern for the mennonite cause, was deeply moved by the presence of the comet.

(HBA p 121)

(Pennypacker's Settlement of Germantown, p 136)

It is recorded that Jacob Telner had sailed to America in 1678, returned to Holland in 1681, and sailed again for his second voyage to America in 1682, and was accompanied by five associates. It is quite possible that others may have accompanied him on his initial voyage.

Thus, the bright comet (Halley's) one of the mysteries of Almighty GOD, The Architect of the Universe, was truly the beginning of the mass migration, as it was observed by so many.

compiler

HENRICH FREY

Henrich Frey, was for a time prior to his emigration from Europe, a resident of Altheim in Alsace, and is considered by (this writer), to have arrived on the shores of the Delaware with Jacob Telner, at the time he made his initial voyage, which would place him in America in the year of 1680. He was a single gentleman, who settled in that section which became known as Roxborough, immediately adjacent to the Schuylkill river and Germantown. He was established prior to the arrival of William Penn, and quite possibly may have assisted in the laying out of the City of Philadelphia.

Henrich Frey, married: Anna Catharine Levering,
on: 25 April 1692, at Germantown, Pennsylvania, with Justice Francis Daniel Pastorius, officiating the ceremony.

Anna Catharine Levering, is the daughter of:
Wigard and _____ (_____) Levering, of Germantwon, Penn.

Henrich and Anna Catharine (Levering) Frey, reared a family of nine children, consisting of six sons and three daughters.

Henrich Frey, purchased a total of 1,250 acres of land on Towamencin creek. It is recorded that his two eldest sons would depart on monday morning's, and back-pack their subsistence provisions for the week, to the property site, where they labored in clearing the land of the building site. During the course of this work activity, it is noted that the

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Frey brother's could observe in their line of sight, the habitat of the Indian wigwams along the creek bank, and activities of the Indians, who were also viewing the process of the Frey's.

It is recorded that the Indian Chief observed the brother's eating homemade bread and curiously approached to inquire of the nature of the consumable product, wherin the brother's offered a portion to their visitor. The smile of enjoyment and approval on the face of the Chief was further expressed when on the Monday following the brother's presented an individual loaf of the bread which mother Frey had made for his pleasure. The courtesy was returned when the Chief returned with a saddle of venison which he presented in appreciation. Such relations as this were indicative of the intercourse between the Mennonites and the Indians.

It is entirely possible that the foot paths that emerged into the established trails between Germantown and this area which was blazed in the frequency of pioneer travel, was the path used by the visiting Brethern on their sojourn into the outlying area many years later. The Frey brother's no doubt knew the lay of the land in all directions.

The territory that encompassed these settlers in the wilds was without a township and a local government until 1731, which was then known as Falckner's Swamp. The following petition was submitted to provide for this need.

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"To the Worshipful, the Justices at the Quarter Sessions held at Philadelphia for the County of Philadelphia, the first day of March, 1730-31.

"The petition of the Inhabitants living between Limrick township and Perkiomy.
"Humbly sheweth.
"That there are settled in great many families on the North East side of Limrick township, between the same and Bebber's township & Salford, & are bounded on the northwesterly side with New Hanover township. The tract of land on which your petitioners & many more are settled is suposed to be about seven miles long & five miles broad.

"Now forasmuch as your petitioner's case is such that they think it is too great a circuit for a constable out of any of the aforesaid townships also unconvenient in making and repairing of highways, and your petitioners living on the Tract of Land are humbly of opinion that it would be more convenient for them that the same tracts of land was laid out for a township.

"Therefore your Petitioners, both for the publick good & their own conveniency, earnestly desire that you will be pleased to take the premesis into your serious consideration, and order a township to be laid out & established between the forest^{d} townships according as you shall think fit, and your petitioners shall thankfully acknowledge your favour in the premesis, and be obliged ever to pay, as in the duty bound.

"Georg Philib Dodderer, Gotlieb Herger,
William Frey, Johann Ludwich Dederer,
Andrew Frey, Thomas Addis,
Hans Ludwig Englehart, Hanns Michell Dederer,
Balthas Fauth, Henrich Stetler,
Jacob Fauth, Joseph Groff,
Friedrich Reimmer, Hans Crauss,
Michael Horricher"

Appended to the petition was a draft of the township. The Court granted the prayer, and made the following endorsement thereon: "The petition hereunto annexed being taken into Consideration by the Court. The Prayer of the s^{d} Petition is Granted and the Township is now named Frederick Township".

William Frey, (brother of Andrew), son of:
Henrich and Anna Catharine (Levering) Frey,
married: Veronica Markley

William and Veronica (Markley) Frey,* reared a family of ten children, whose names are: (not necessarily sequenced in order of birth):

1) Henry Frey, married: Anna Marie Buerstler

2) Catharine Frey, married: John Gesel

3) Vernonca Frey,**

4) Magdalena Frey, married: Christopher Baus

5) Christina Frey, married: Johann Henrich Segner

6) Salome Frey, married: Christopher Hensel

7) Elizabeth Frey, married: Dr. John Miller

8) Jacob Frey, married: Susan Sophia Bertolet

9) William Frey,

10) Matthias Frey

* Veronica (Markley) Frey, accompanied her daughter with the Count Zinzendorf entourage on their return to Europe in the year of 1743.

** Veronica Frey, maiden daughter, whose decision it was to join the returning party of Count Zinzendorf to Europe.

** Veronica Frey, married: Dr. Joseph Muller in August 1744, while in Europe functioning in the activities of the Renewed Moravian Church under Count Zinzendorf.

*** Dr. Joseph and Veronica (Frey) Muller, returned from Europe in 1749 and continued in their activities with the American Moravian Church entity at Bethlehem, Pennsylvania.

*** Dr. Joseph and Veronica (Frey) Muller, are known to have two sons, whose names are:

Lewis Muller, Born 9 Aug 1749 at Bethlehem, Pennsylvania

John Muller, Born 4 Jan 1752 at Bethlehem, Pennsylvania

*** Dr. Joseph Muller, practioner of minor surgery,
(identified in American Moravian Church records as:
(alias: Jacob Mueller, caretaker of church property)
(see Penn. German Church Records, Volume 2, p 498)

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6) JACOB FREY

Jacob Frey, son of:
William and Veronica (Markley) Frey,
married: Susan Sophia Bertolet.

Susan Sophia Bertolet, is the daughter of:
Jean and _____ (_____) Bertolet,
Hugenot refugee's, who arrived in America in 1727.

Jacob and Susan Sophia (Bertolet) Frey, reared a family of three daughters, whose names are:

Esther Frey, who married: Samuel Bertolet (1)
Elizabeth Frey, who married: Samuel Bertoler (2)
Magdalena Frey, who married: Johannes Schlichter

The old Bertolet Mennonite meeting house, was constructed on grandfather William Frey's property.

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7) ELIZABETH FREY

Elizabeth Frey, daughter of:
William and Veronica (Markley) Frey,
married: Dr. John Miller.

Dr. John and Elizabeth (Frey) Miller, reared a family of twelve children, whose names are:

Catharine	Miller, Born 1733,	married: Henry Happel
Salome	Miller, Born 1735,	married: Daniel Knauss
Elizabeth	Miller, Born 1737,	married: Jacob Eckel
Anna	Miller, Born 1739,	Married: John Marburger
John	Miller, Born*1740	
Joseph	Miller, Born*1740	
Henry	Miller, Born 1743	
Anna Maria	Miller, Born 1744	(died in infancy)
Magdalena	Miller, Born 1747	
Jacob	Miller, Born 1749	
John Philip	Miller, Born 1751	
Christian	Miller, Born ____	

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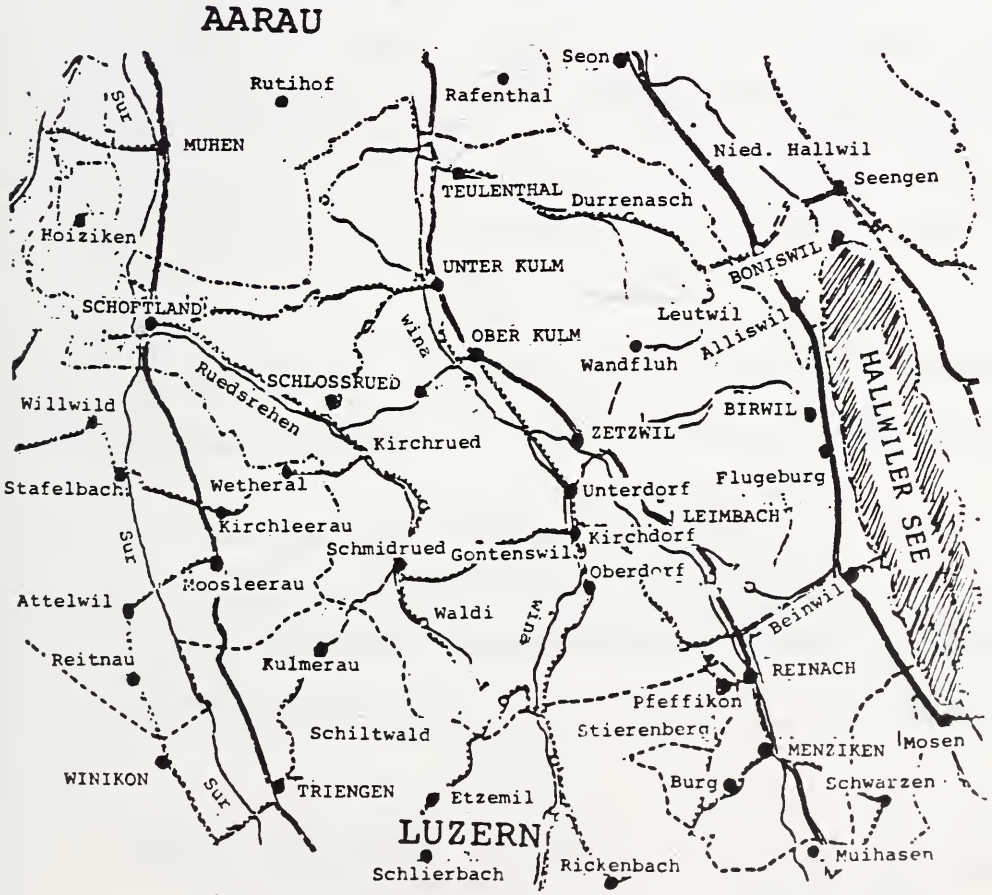
see map on right page:

Rough Sketch
no scale
Buster

The map on the left page has been provided as a ready reference to the place names and geographic locations mentioned in the text of this material. Such places that were originally named in the activities of Alexander Mack in 1706, such as "Marienborn" location 52.12 N 11.08 E, and Berleburg, location 51.03 N 8.23 E. These same locations are referenced as related to activities of Count Zinzendorf's activities of the Renewed Moravian Church in the early 1740's, therefore it was provided, pending the readers consulting a world atlas. The geographic dispositions are reasonably scaled for such purpose.

SWITZERLAND

TERRAIN WEST OF HALLWILER SEE



NO SCALE

Buster

THE ENGLISH TRANSLATION OF THE TREATISE
BY ANDREW FREY, IS HEREWITH REPRODUCED
AND MADE A PART OF THIS RECORD.

Printed by: J. Robinson
MDCCLIII (1753)
London

Copy, from the Stentz private Library collection
Buster Stentz

A

TRUE and AUTHENTIC

ACCOUNT

OF

ANDREW FREY;

CONTAINING

The Occaſion of his coming among the HERRNHUTERS or MORAVIANS, his Obſervations on their *Conferences*, *Caſting Lots*, *Marriages*, *Feſtivals*, *Merriments*, *Celebrations* of *Birth-Days*, *Impious Doctrines*, and *Fantaſtical Practices*; *Abuſe* of *Charitable Contributions*, *Linnen Images*, *Oſtentatious Profuſeneſs*, and *Rancour* againſt any who in the leaſt differ from them; and the Reaſons for which he left them; together with the Motive for publiſhing this Account.

Faithfully tranſlated from the GERMAN.

---------- Unitate *in illa*
Sæpe agu : ſævi truculenta mente tyranni
Sæpe latr. lurcoque vorax et fædus adulter,
Et ſimulatus amor, fallaxque modeſtiâ vultus,
Quæ tegit innumeras ſub ovillo vellere fraudes BUCH.

LONDON,

Printed: and Sold by *J. Robinſon* in *Ludgate-ſtreet*, *M. Keith* in *Grace-church-ſtreet*, *M. Cook* at the *Royal Exchange*, and *J. Joliff* in St. *James's-ſtreet*. MDCCLIII.

[Price One Shilling.]

THE NARRATIVE OF *ANDREW FREY*, &c.

THE following Narrative contains the Occaſion and Motive of my becoming a Member of the Society of *Herrnhuters*, my Voyage from *Penſilvania* to *Germany*, the State in which I there found the Society of *Herrnhuters*, and the Reaſons of my leaving them. Having in my Return hither intimated to ſome Perſons of Integrity what moved me to depart from the Community, they told me, that upon my Return to *Penſilvania*, my Conſcience would hardly let me be at Peace, if I did not expoſe the State in which I found it. They who told me ſo, were almoſt as well acquainted with the Nature of the Society as myſelf, and ſaw it not without a ſenſible Concern. And upon my arrival in *Philadelphia*, I have been further intreated and urged by both *Germans* and *Engliſh*, to do the like; that is, to make a public Declaration of what I ſaw with my own Eyes, and heard with my own Ears. But hearing that ſome Things

had already appeared in print againſt this Community, I left the matter to the Lord, and gave myſelf no further Concern about it; except when any Queſtions were put to me, I ſpoke the plain real Truth, according to my Conſcience. But the Brotherhood at* *Bethlehem* told the People that all I ſaid of the ‡ Community was a heap of Lies, I ſpeaking out of mere Reſentment and Malevolence, and that becauſe *Joſeph Muller* had married *William Frey*'s Daughter, which never ſo much as once came into my Thoughts; and as if that was not enough, a Man† in high Eſteem among them has given out that I myſelf ſhould ſay to him; " Had the Community made me a Biſhop, " I ſhould have gladly ſtaid with them;" another Falſity coined to ſupport their Cauſe, (for that they don't ſtick at a convenient Lie is what I know full well.) As to myſelf I could freely have overlook'd it without writing a ſingle Letter on ſuch a foul Subject, had they not gone about to waſh their filthy Hands and aſperſe me with a Letter from *Joſeph Muller* in *Germany*, to his Wife's Parents in *Penſilvania*; wherein he loads me with Scandal, as behaving myſelf in an unbecoming manner amongſt them; and becauſe they encourage the People with telling them, that when *Joſeph Muller* comes over I ſhall be ſet out in my proper Colours; but his coming is uncertain. Therefore in regard to my Conſcience I could not omit publiſhing *Joſeph Muller*'s Letter, with my Commentary on it, leaving every one to

* A place in *Penſilvania* built by the *Herrnhuters*, and where they have ſet up a Society.

‡ Whoever ſpeaks Truth of the *Herrnhuters* will be branded by them as a Liar.

† *Henry Antes* at *Germantown*, who embracing *Herrnhutiſm*, is a leading Man among them, becauſe he took all upon truſt, without proof or examination.

judge

judge according to his Knowledge; and withal heartily wiſhing that none would be offended or triumph at it; but rather firſt examine themſelves whether the tenour of their Lives be agreeable to an imitation of Chriſt before God who judges Men according to the moſt intimate Secrets of their Hearts.

Andrew Frey.

Copy of a LETTER *from* Joſeph Muller*, *to* William Frey.

Dear and tenderly beloved Parents,

" WE often ſalute and kiſs you from the " Side-hole, and from the Community of " the Lamb, which he has purchaſed with his " Blood. How bleſſed are we! we reſt in his Side; " the Side-hole and the Lamb-kin fill the exult- " ing Heart with Flame; and that is all which " we wiſh and can wiſh you, that you and our " dear Relations may from the Womb be brought " into the little Side-hole, and there enjoy all " the Felicity which the Lamb can impart to a " juſtified Sinner. I thought to have been with " you this Summer, but it has proved otherwiſe; " poſſibly I may come in 1748, if nothing in- " tervenes. That I earneſtly long ſoon to ſee " you I cannot deny; but to go away in ſuch " a manner as *Andrew* is gone, is what I will " never do whilſt I have Breath, he being gone " in great Confuſion: Had ſtrove continually to " the utmoſt to conceal that Wickedneſs which " had firſt ſhewed itſelf at *New-York*, 'till at " laſt it broke from him as a Stream which had

* *Joſeph Muller* was firſt a Baptiſt, but was drawn over by Count *Zinzendorf*.

" been dammed ſo, that during his four Years ſtay " here, without the leaſt good, he gave himſelf " up to ſuch a wicked Courſe of Life that I " ſhudder at the Thoughts of it. I'll give you " one Inſtance from which you may judge how " it ſtands with him. He once ſpoke to me theſe " very Words. *Since the times of the Apoſtles there* " *has not been in the World ſo profane a Sect as the* " *Community* *. *In every reſpect they are of a piece* " *with the Regenerate in Oly* ‡. I hope you have ſo " far experienced the contrary in your Hearts, that " it is needleſs for me to prove the horrible Falſity " of ſuch Words. It is now a Twelvemonth ſince " he firſt ſhewed an Inclination to leave it, which " for his ſake filled my Heart with Grief, but " that not mending the matter, I ſaid to him: " *Andrew*, there is one thing which on your Ac- " count goes very near my Heart, and it is not " your leaving us: he asked what it was then? " I anſwered, it is that after being four Years a- " mong the Community, you ſtill know nothing " of it. At this, turning up his Noſe, he ſaid, he " knew them better than myſelf. No, returned I, " it is impoſſible you ſhould leave them if you " knew them. At length I perſuaded him to go to " *Herrnhaag* with me, upon which for a while he " carried himſelf ſomething better, and being pro- " miſed that he ſhould be one of the next Journey " to *Penſilvania*, it made him tolerably eaſy, and " regular. At laſt hearing that the Journey was " put off, ſo that there was room to conclude it " would not be this Year, he threw aſide the " Mask and reſolved immediately to depart; yet " was he kindly furniſhed with a Paſſport and

* And that is nothing but the Truth, eſpecially of the Ring-leaders, the Teachers, the Deacons, Labourers and Elders.

‡ A Sect in *Penſilvania*.

" Money;

" Money; further, Brother *Lewis*, unwilling that
" he ſhould go alone, (being in years and weak)
" ſent a Brother along with him to attend on him
" to the end of his Journey; but he would ac-
" cept of no ſuch Thing, he would travel by
" himſelf, and accordingly on the 5th of *May* he
" ſet out from hence. Many of us are con-
" cerned for *Andrew*. I am ready to believe
" that he has been treated by ſome of the
" Brethren as a *Merry-Andrew* * ſhould be treat-
" ed; at which afterwards they were diſpleaſed.
" They knew no better how to deal with an old
" *Penſilvanian-Saint*; they were ignorant that
" by often beating an old Head ſo ſtuffed with
" *Devotion*, and *Self-denial* ‡, it falls to Pieces.
" I am ſorry that I muſt ſend you ſuch an Ac-
" count of this *Merry-Andrew*; yet is the Infor-
" mation rather too ſhort for a Warning that you
" may know to behave towards *Andrew*: he ha-
" ving ſaid to his truſty Brethren, one of whom
" by name *Sieberberg*, has been expelled the Com-
" munity for his Immorality and Refractorineſs,
" that whenever he ſet Foot in *Penſilvania*, *Wil-
" liam Frey* ſhould not be long in *Bethlehem*, but
" he would have him back to live upon his Land;
" and not only you, but alſo many more he pro-
" miſes himſelf to Alienate from the Community.
" But if your Hearts through the Blood of Grace
" have experienced what I have, he is like to
" come ſhort of his aim. He imagines he can
" over-reach you, and deal with you as formerly,
" when he was accounted a little God; but now
" you'll make a jeſt of him, being able to give him
" as good as he ſends; for *Andrew* is no late Ac-

* A Sample of *Joſeph Muller*'s Talent for Ridicule.

‡ The *Herrnhuters* are Enemies to Devotion and Self-denial.

" quaintance of yours, and if *Andrew* will be
" for going on in his prating, tell him to for-
" bear till I make one of the Company. When
" he ſays any thing, I'll be his Interpreter, for
" he actually does not underſtand what he ſays to
" you. Herewith we recommend you to the little
" bloody Side-hole; and ourſelves to your affec-
" tionate Thoughts, and remain, as in Duty
" bound, your poor loving Child,

Joſeph Muller.

" Salute in our Names, all your Children and
" Companions, Brother *Spangenberg*, *Henry An-*
" *deſſen*, *George Neuſern*; and we heartily wiſh well
" to Brother *Abraham* and his Children, toge-
" ther with the reſt of the Brethren, Siſters and
" Children."

Examination of the grievous Complaint in the above Letter of *Joſeph Muller*, concerning my Misbehaviour in *Germany*, and of ſpending my Time in a continual Irregularity, and the capital evil of his Complaint, that after being ſo long in the Community, I could never get any Knowledge of it, and that I took upon me to ſay, that the Community was the wickedeſt Sect that ever appeared ſince the Time of the Apoſtles.

I am under a Neceſſity of ſaying how and wherefore I went among them, and how by the free Grace of God, without the Intervention or Aſſiſtance of Men I was awakened, called and brought to Converſion. viz. The merciful Saviour imparted to me in ſome ſmall meaſure the Light and Strength of that precious Reconciliation which he ſo painfully obtained for me, by his Blood

Blood and Death on the Croſs, and cauſed me to feel it powerfully in my Heart. In the mean time, I became acquainted with *Spangenberg*, ſoon after his firſt coming into this Country; and the Lord was nigh unto us by his Grace, and united us in Love, ſo that he often very cordially diſcourſed of the Mercy which the Saviour had acquired by his Death and Sufferings, likewiſe how glorioufly the *Herrnhutiſh* Community in *Germany* lived and increaſed in the Grace of Reconciliation, and how affectionately they loved one another in a childlike Temper and unblameable Life. And from the Love I bore him, I conceived a high Opinion of the Community by ſuch Hearſays *, being further perſuaded that it ought to be ſo among God's Children. About that Time more *Herrnhuters* came into the Country, as *Andrew Eſchenback* †, who alſo told us many fine things of the Community in all Points, eſpecially of their Marriages and Education of Children: He was followed by *Anne Nitſchmannin* ‡ and *Molterin* ‖ and another, who behaved in a very amiable and affectionate manner. Thus we lived together in an entire Harmony, and wiſhed that well-diſpoſed Perſons of all Parties would lay aſide all grudges and cultivate entire Love and Confidence. Count *Zinzendorf* hearing of this our Deſire that a general Love might prevail among Perſons of all Parties; it was his Advice to us that we ſhould ſet up Con-

* Oh how many Souls in *Germany* are ſeduced by ſuch Hearſays, where the falſe Apoſtles they ſend out, ſpread ſuch Reports of this Sect that it is imagined to be the primitive apoſtolic Church.

† He has ſince renounced *Herrnhutiſm*.

‡ Theſe are the Count's three Minions, Favourites, and as it were his Shadow, being continually together.

‖ Of the noble Family of *Seidewitz*, and by the Community married to *Molter*, chief Labourer and Emiſſary.

ferences

ferences for the promotion of universal Love, and this was the origin of Conferences. In the third Conference, three Brothers were chosen out of fifty, as Presidents and Directors of the Conferences, and of these I happened to be one; and as I then believed in the Bible-Lots, I could not object against it; and I own Self-Love was something flattered to be placed in a Dignity, though I understood nothing of the Function. Till this Time § I was led like a stupid drunken Man.

But some high-minded People at *Oly* having taken upon them to erect a Community, and appoint themselves Labourers, began also to lay Impositions upon their Flocks and domineer over them, as if they were their Bond-slaves; but these were of a differentMind, and would not bow their Necks to such a galling Yoke; this was the Sin of Witchcraft, in not surrendering up themselves and their whole Substance without any Objection: now the Labourers having formerly been puffed up without Cause or Occasion, so had they now without any Grounds unmercifully cast out the other. As this was the first Instance I saw of their usurped Tyranny, it was the first Thing I took Offence at; I began to be upon my Guard, and could not give my Assent to every thing that was proposed.

In the mean Time, in my Absence, and without my Knowledge, I was chosen by fifty Votes, and the usual Lot, to be Elder over the unmarried Brethren. This Office was conferred upon me, and I was to remove to *Bethlehem*, for which I was as little inclined as I was fit, knowing that were I to act according to my Understanding and Conscience, we should be continually at Variance; and

§ This argues much Candour in the Author, that he does not conceal his own Failings.

to

to give up my Underſtanding and Conſcience to their Method was what I determined not to do. Several of their Propoſals having a Lamb-like Appearance, and I wanting ſagacity to diſtinguiſh betwixt what proceeded from the real Spirit of the Lamb, and what from the Intrigues of Man, I was at a loſs how to act, ſo as not to occaſion freſh Diſturbances, which might be detrimental to myſelf or others; I ſunk into the moſt diſtreſsful Perplexity, leſt I ſhould ſin againſt the Saviour's Intereſt, or be drawn in to be the Tool of Men, for I daily ſaw more and more things which diſpleaſed me. Perceiving that I could not be modelled to ſerve their turn, they let me know that I ſhould go to *Germany*. This at firſt I diſapproved of, and though I ſhould have liked to have got a through inſight into the Community; on one hand, I was taken with their Friendlineſs and their Doctrine of the Merits of Chriſt's Sufferings and Death*; on the other hand, I could not be reconciled to the monſtrous groſſneſs and Extravagancy of their Imaginations. In this fluctuation of Mind, deſtitute of Council I applied myſelf in earneſt Prayer to my God and Saviour, that by his Grace he would incline my Heart to what was Good in his Sight, and recommended my outward and inward Life to his Will. Then I determined to proceed with them, begging with

* *Zinzendorf* and his Diſciples practiſed in *Penſilvania* the ſame Artifices which they had uſed in *Europe*; holding forth the Doctrine of Chriſt's Merits through his Death and Sufferings, as a Sheepſkin under which they concealed the Wolf's Paws, and by this many Souls were deluded and perverted. The Holy Scriptures declare to us, that we are redeemed by the Sufferings and Death of Chriſt, and ſaved by Faith in him. But theſe profane People holding the Bible in the vileſt Contempt, what certainty can there be of our moſt precious Faith? So far from it, that they drive Souls into Atheiſm.

Prayers

Prayers and Supplications, that he would keep me from all the Devices of Man's Self-will, and that he would preſerve me from being ſcandalized at any thing which by his Grace was done among theſe People; and ſo we ſet out from hence to *New-York*. *Chriſtopher Bauſs* alſo travelled with us ſo far: it was twice put to the Lot whether he ſhould go or no; and the Lot both times anſwered in the Affirmative. The Count at the Conference asked the whole Brotherhood whether they could give a good Teſtimony of him, and whether they held it convenient that he ſhould go, to which they unanimouſly anſwered *yes*; and thus we took ſhipping, *Chriſtopher Bauſs* being in company, who took with him whatever he would; ſome Brothers alſo went to accompany us. As they were going out of the large Ship into the ſmaller, (which went with us to carry them back) Brother *Lewis* ‡ ſaid that he did not at all like Brother *Bauſs*'s croſſing the Sea with us, that he had much rather he would go back and ſend *Joſeph Muller*; and that I ſhould acquaint *Bauſs* of his diſlike; *Bauſs* ſeemed ſtunned and without one word of anſwer, leaving his things in the Ship, he returned empty handed, upon which, he was again twice put to the Lot, and, as before, it again anſwered for his going; then for the firſt time I plainly perceived that in conſulting the Saviour by Lot, whether it be *yes* or *no*, it is of no effect without the Count's Approbation *. This I afterwards often experienced.

‡ i. e. Count *Zinzendorf*, his Chriſtian Names being *Nicholas Lewis*.

* What has been mentioned in our former *Interviews* of the Deceit of the *Zinzendorfian* Lots, is among other Teſtimonies now confirmed by the worthy *Andrew Frey*, and when neceſſary we can produce Numbers of credible Perſons, who all agree in ſo many Accounts of the Lot-tricks as would fill a Volume.

Thus

Thus we proceeded on our Voyage, and in five Weeks reached *London*, a Fortnight after we came to *Amsterdam*, and at the End of three Weeks more arrived at *Herrndeik*, and wherever we came we found some awakened Souls. Afterwards we came to *Marienborn*, from whence, after a Stay of four Weeks, we proceeded into *Saxony* to *Hirschberg*, where we held Conferences during nine Days; from thence to *Herrnhut*, and so to *Silesia*, dividing our Time between travelling and daily Conferences, in order to settle Societies * in all Parts. Here it was that I plainly saw the Industry of human Machinations, casting and rejecting Lots, and casting them again, and then again altering them; If the Lot said *Yes*, and the Count or some other eminent Labourer made any Objection, the Saviour's *Yes*, signified by the Lot, went for nothing, and *this was frequently the Case* †. In all Places, however, we found some newly awakened Souls, both high and low, sincerely disposed to follow the Things which pertained to their Salvation, that I was often filled with Joy to see the divine Grace calling and awakening People in many Places to a real Conversion, without respect either of Person or Religion; and indeed I saw and heard of many glorious Things, but there were others as bad; and although Grace power-

* By Virtue of what Call, Licence, or Authority, does this Count *Zinzendorf* ramble over Countries, setting up Societies, and infecting all Places with his Locust-breed?

† When these Mockers of God and Religion go about to cast Lots, they say, *We'll consult the Saviour*; yet it is of no Weight with them, any further than it suits with their own Inclinations: it is no more than an impious Mockery, and in the mean Time the poor Souls who are not admitted to the Conferences, or to the Offices of Dignity, are made to have such high Ideas of the *Lots* as if Christ himself had been present and directed them.

fully

fully ſhewed itſelf in many of the Community, yet when I looked for real Converſion and Amendment, I found myſelf among a worldly-wiſe inſidious Sect, as I had before ſeen in *Penſilvania*: As for myſelf, I endeavoured with all my Might to keep cloſe to Grace, by which alſo I was ſtrongly aſſiſted; comparing what I ſaw and heard of this People, with the Doctrine, Life, and Example of Chriſt ‡ and his Apoſtles, and praying with many Sighs that the Saviour would lead me into all Truth, according to his good Pleaſure.

The other Brethren and Siſters which were come from *Penſilvania* having once a Love-feaſt, the Count told every one of them his Thoughts of them, and when he came to me, he ſaid, 'Brother '*Andrew* has indeed an open Countenance, but 'mark me, there is ſomething amiſs in his 'Mind, which hinders him having any ſettled 'Quiet.' It was ſo indeed, and how could it be otherwiſe? Hearing and ſeeing many Things which grieved me; in the mean Time I did as well as I could, and that was but indifferently, when, in the Spring of the Year 1746, the Count with his Family, and the chief of the pilgrim Community, went to *Holland*, to a Synod, and from thence to *England*, making it half a Year before they returned; and the Count's Birth-day falling out in *May*, a Letter came from *Holland* to *Marienborn*, directing the Houſes to be illuminated on that Day, which was accordingly done. They fetched Waggons full of Boughs, and with them covered

‡ This is the only right, true and unerring Teſt, to be directed effectually by the Life and Doctrine of Chriſt and his Apoſtles. Whoever will meaſure the Doctrine and Life of Count *Zinzendorf* and his Followers by this Standard, won't be long in diſcovering them to be a crew of falſe Apoſtles and Seducers.

the

the whole Inſide of the Count's Hall, which is an hundred feet long, and forty wide, and ſtiled *Bethlehem* ‖, that it looked like an Arbour, and alſo hung up three braſs Chandeliers, each of ſeven Candles. In it alſo are four Pillars which were hung full of Lights ſpirally diſpoſed. Wooden Letters above two Feet long were made to form the Name of LUDWIG VON ZINZENDORF, and theſe being gilded with Gold, were fixed to the Wall amidſt a Blaze of Lights. The Seats were covered with fine Linen ſet off with very ſightly Ribbons. A Table alſo was made, repreſenting the initial Letters * of the Name of the Perſon who was the Subject of the Feſtival: there was a Cake as large as any Oven could be found to bake it, and Holes made in the Cake according to the Years of the Perſon's Age, every one having a Candle ſtuck into it, and one in the Middle; the Outſide of the Court was adorned with Feſtoons and Foliage, and alſo with another repreſentation of the Name, not leſs illuminated than that within; ſo that in the Hall and the Court, there was not leſs than a thouſand Candles burning at once; and in the Caſtle every Window was full of Lights, ſo that at Night the whole Caſtle ſeemed on Fire. The Panegyrics which were compoſed

‖ This Hall, now called *Bethlehem*, is at *Marienborn*, and from a Stable which it lately was, the Count has turned it into a fine Hall. It is ſaid to be the Scene of their Eſpouſals, if ſo, the Alteration has nothing ſingular in it, being only from a Stable to a Hog-Stye.

* The Table repreſented an L, indicating the Name of *Ludwig*, or *Lewis*: all the other Circumſtances of this Feſtival here deſcribed, are abſolutely true, without one Syllable of Falſity, and can be proved by many Eye-Witneſſes of the whole Tranſaction; nay, there were much madder Doings than any taken Notice of here.

on

on this Occaſion, were ſtuffed with ſuch high-flown Praiſes, that I could not have imagined ſhould be laviſhed upon him who would admit of ſuch Encomiums and Exaltations from Men, as happened at this Feſtival, and many Times afterwards. This was followed by ſinging of hundreds of People, and choice Muſic, as if at ſome Prince's Court, of which I had indeed heard ſomething before, but never had ſeen, nor was it ever ſeen among them who belong to Chriſt, and *have crucified the Fleſh with the Luſts and Affections thereof*; and this Jubilee came about no ſeldomer than eight Times in the Year, *viz.* for the Count, Counteſs, the young Count, the three young Counteſſes, *Anne Nitſchmannin*, and *John Langgut*, or *von Wattenwille*, the Count's Son-in-Law. This was a Novelty to moſt, and Abundance of other People flocked thither to ſee this famous Spectacle, this Scene of Gluttony, Parade, and idolatrous Profuſeneſs; an Account whereof being carried to *Francfort* and other neighbouring Places, it afforded abundant Matter for Ridicule and Reproach, as it little agreed with the Doctrine of Chriſt, that ſays, *Let your Light ſo ſhine before Men that they may ſee your good Works, and glorify your Father who is in Heaven*; but here a Spirit of Drunkenneſs and Debauchery ſeemed to be broke looſe among the Community. The young Folks began to grow wanton, laughing, ſporting, jeſting, leaping, throwing one another on the Floor, and ſtrugling till they were quite ſpent and out of Breath, beſides many filthy, groſs Indecencies; once a Brother was drinking Tea in his Chamber, when in comes another, and lifting up his Leg, breaks Wind over the Brother's Tea-cup, ſo that a Brother and myſelf who were together in another Room heard it,

it, upon which I ſaid †, ſuch ranting Doings I never in my Life heard, not in a Guard-Room of Soldiers. The Name of the Brother who was with me is *Winicke* ‡; he had carried a Muſket a Twelvemonth in the *Pruſſian* Service: he confirmed my Words, and ſaid ſuch Pranks would not be allowed of in a Guard Room. *This is one of the Fruits of the renowned Church Diſcipline*, or rather of the licentious *Life of Nature*, tearing up all Piety by the Roots; as they have not ſtuck more than once openly to declare in their Meetings, that they would not give over till they had driven Pietiſm out of the Community, Root and Branch ‖, and that the Life of Nature or none, was what they would have.

The general Elder over the unmarried Brothers throughout the whole Country, and whoſe Name is *Rubuſch*, living at *Marienborn*, has been known to ſay; *all Godlineſs*, *all Devotion*, *all Piety*, *are no more than ſo many Snares of the Devil* *: And another

† It would ſhock any modeſt Ear particularly to relate the licentious Pranks of theſe People, who forſooth call themſelves *Wound-worms*, and dare ſay, *that they have experienced the Blood of Chriſt, and dwell in his Side-hole.*

‡ This *Chriſtian Winicke*, loſing his Arm at the Battle of *Wolwitz* in *Bohemia*, betook himſelf to the *Herrnhuters*, with a View of leading a religious Life among true Chriſtians, but he was ſadly out in his Choice, and often ſets himſelf againſt their Wickedneſs.

‖ They make Atheiſts and Naturaliſts of the moſt hopeful Perſons who liſt among them.

* This is infernal indeed, this is Impiety beyond Example; the Doctrine of this Agent of the Devil is ſufficient to create Amazement in Heaven. But what ſays God in his Word. "The "Fear of the Lord that is Wiſdom, and to depart from Evil "that is Underſtanding, *Job* xxviii, 28. *Prov.* ix. 10. *Pſalm* cxi, 10. "Among the righteous and the faithful a Man is bettered. *Syrach*, i. 16. "Whoſoever fears God and works Righteouſneſs

another Time he ſaid, *Things muſt be brought to this Paſs in the Community, that nothing ſhall be ſpoken of but Wounds, Wounds, Wounds, all other Diſcourſes, however ſcriptural and piou., muſt be ſpued out and trampled under Foot* †.

A flat Contradiction to the laſt Diſcourſe of the Saviour, after his Reſurrection, when he enjoined his Diſciples to teach all Nations to obey all Things which he had taught them.

Another, one *Vieroth*, a Preacher in high Repute from *Frieſland* ‡, ſaid, in his Sermon at the Caſtle-Church at *Marienborn*, *Nothing gives the Devil greater Joy, than to decoy into good Works,*

" is acceptable to him, *Acts* x. 35. The Lord will grant his Pe-
" titions. *John*, ix. 31. *Pſ.* cxlv. 19. Godlineſs is profitable to
" all Things, and hath the Promiſes of this Life and that to
" come, and therein ſhould a Man exerciſe himſelf. 1 *Tim.* iv. 7, 8.
St. *Paul* further ſaith, "If any Man teach otherwiſe and adheres
"not to the wholeſome Words of our Lord Jeſus Chriſt, and the
" Doctrine of Godlineſs, he is blind, and knoweth nothing. 1 *Tim.*
vi. 3, 4. beſides innumerable other Paſſages of holy Writ. Is it
any thing leſs than Blaſphemy to call the ſcriptural Precepts
concerning Godlineſs the mere Artifices of the Devil. *The Lord
rebuke thee, Rubuſch, for thou teacheſt the Doctrine of Devils.*

† Can any Thing exceed the monſtrous Blaſphemy of ſuch Preaching as this? *That whatever is ſcriptural and godly is to be ſpued out, and trampled under Foot.* Such People excite Aſtoniſhment to call themſelves Chriſtians! Is it poſſible that ſuch Blaſphemers, ſuch Miſſionaries of the Devil, ſuch Seducers are tolerated? The Danger, Impiety, and Helliſhneſs of the *Zinzendorfian*, or *Herrnhutiſh* Sect, is now manifeſt to the whole World.

‡ It is an Overſight in the Writer, or an Error of the Preſs; *Vieroth* being not from *Frieſland*, but was a *Lutheran* Preacher in *Livonia*; but became a thorough-paced *Herrnhuter*, adopting all their Abominations in a Lump, and is at preſent Director of the Seminary at *Marienborn*, where, as Head-Schoolmaſter of this School of Satan, he forges and prepares more Engines to ſap Chriſtianity, aboliſh the holy Scriptures, and ſet up Naturaliſm and Atheiſm. Of this, the Words of his Sermon here cited, are a glaring Proof.

departing

departing from Evil, ſhalling and willing, trying, watching, and examining, thoſe Souls who have experienced any thing of the Saviour's Grace in their Hearts.

Yet this is irreconcileable with the Doctrine of Chriſt himſelf, *Thou ſhalt love God with all thy Heart*, &c. *Whoſoever hears and* does *my Will ſhall* &c. *Be ye perfect, even as your Father in Heaven*, &c. *that you may prove what is that good and acceptable and perfect Will of God*; and in ſeveral Paſſages we are directed to *do* and *forbear*, to *ſhall* and *will*, to *try* and *examine*; yea, it is according to the expreſs Words of St. *Paul*, that all Scriptures are profitable for Doctrine, for Inſtruction, for Conſolation and Amendment.

A *Labourer* among the unmarried Brethren, whoſe Name is ‖ *Calic*, has further ſaid in the *Brethren's*

‖ *Calic* or *Callic*, is by Trade a Peruke-maker, which Buſineſs he followed at *Herrnhaag*; afterwards entering himſelf in the Seminary, he was made a Labourer and Director; and, if a ſhort little Man in Perſon, of an enormous Size in Profaneneſs, as theſe Words ſufficiently ſhew.

The Doctrine which theſe Emiſſaries of Satan labour to inſtill into the unmarried Brethren, is big with ſuch execrable Blaſphemies that we ſhall give a ſhort Analyſis of it.

1. Whoever meditates, or ſets a high Value on the Bible, is without any Experience of the Saviour's Grace in his Heart.

2. The Bible is as loathſom Dung, to be ſpit upon.

3. The Bible does not deſerve that any one who has a Knowledge of the Saviour's Wounds ſhould beſtow a ſingle Thought on it.

4. He who has taken up his Abode in the Lamb's Wounds, cannot but live the Life of Nature, and be merry and jovial.

5. Such a one commits no Sin, though his Irregularities be ſuch that all the godly exclaim againſt them.

6. Theſe Irregularities which the godly term Sin, give no Manner of Diſpleaſure to the Saviour.

7. On the contrary, he takes Delight in the Sportiveneſs of the little Wound-worms.

Brethren's Quarter of an Hour, " It is a certain Sign that a Brother has not yet experienced the Saviour's Grace in his Heart, if he meditates on the Bible, a Thing ſo contemptible that it ought to be ſpit on, and is not anywiſe deſerving the Thoughts and Attention of him to whom the Saviour's Wounds are known; for any one having found Lodging, Bed and Board in the Lamb's Wounds, cannot but be merry, and live according to Nature; ſo that when ſuch a one plays any Pranks, that the godly ones cry out againſt them as Sins, the Saviour himſelf is ſo far from being diſpleaſed therewith, that he rejoices the more over the ſportive little Wound-worms."

And at the Concluſion of the laſt *Evening-Quarter of an Hour*, there was often ſuch an Uproar among them, as if a Mad-houſe had broke looſe; and before they went to Bed, the Muſicians never failed to heighten their Mirth with all Manner of wanton Tunes: And theſe *Orgia*, as they may be termed, laſted till One or Two in the Morning, with the moſt indecent Levity; and, what is worſe, the Saviour's precious Wounds are made a Veil for theſe diſſolute Practices, which he cannot behold without Abhorrence and Aſtoniſhment. Yet this was I to hear, and if I offered to find Fault I was ſo hooted and railed at, that I was obliged to ſuppreſs my Diſlike, and recommended it to the Lord; fully purpoſing, however, at the Count's Return to talk the Matter over with him, and hear how he reliſhed ſuch frantic wicked Doings; he had been away from *April*, and it was

Can any Chriſtian patiently hear ſuch deteſtable Poſitions, ſurely Severities againſt the Preachers of theſe Abominations cannot be accounted cruel; the Welfare of Souls ſeems to require at any Rate the Suppreſſion of theſe infernal Seducers.

November

November before he came back; in the mean Time Illuminations were not wanting on their Birth-days, with ſuch an Increaſe of Wantonneſs as drew from me Sighs and Tears beyond Number, to ſee and hear the precious Name, Blood, and Wounds, of the holy Lamb, made a Cloak for all Manner of Licentiouſneſs.

The above-mentioned Soldier, *Chriſtian Winicke*, was Overſeer of the Chambers, and from a Veneration to God, and his revealed Word, could not refrain from declaring againſt theſe Diſorders, and in Writing, proteſted againſt their Manner of living; but this only drew upon him ſuch virulent Abuſes and outrageous Treatment, that it moved Pity to hear him tell of them. This ſympathiſing Man often uſed to withdraw into the Wood, and throwing himſelf on the Ground, weep over the Wantonneſs of their Lives, and that he muſt ſee and hear it. There were alſo ſome others of the People to whom ſuch Things were a Burden; ſaying, with heart-felt Sighs, *What will be the End of ſuch Living!* There was at *Marienborn* an old Man, a Separatiſt, Gardener * to the former Count, who had left him a Houſe, during Life, an honeſt conſcientious Man, whoſe Name was *Paul*; and here I often uſed to repair for Quietneſs from the Tumults and Riotings at the Brotherhood's Houſe: and this they looked upon with an evil Eye.

The Count and his Retinue being arrived from *England*, Preparations were made for the Euchariſt, and the Count having created his Son El-

* This Gardener is ſtill living, and can and will atteſt the Truth of all this, having conſtantly lived at *Marienborn* ſince the Extinction of the Branch of the Counts of *Yſenburgh Marienborn*, 1725.

cler over the unmarried Brothers at *Marienborn*, he convened the Brothers, to diſcourſe to them, and know how every one was diſpoſed towards the Lord's Supper †. I was ſummoned among the reſt, and, upon my appearing, he aſked me, "Whether I would make one at the Commu-" nion;" to which I peremptorily anſwered 'No.' And, upon his ſaying, "Wherefore?" I replied, "That I would firſt have a Word with his Father;' he returned, "I know whereabouts you are, you'd "accuſe the Brethren to my Father. I abſolutely "charge you not to offer to ſpeak to my Father." 'But I will,' ſaid I. "My Father," anſwered he, "is too much taken up to talk with you, and I'll "prevent your coming to the Speech of him." Then "I'll write ſaid I; I lay my Commands on you to "the contrary ſaid he, and if you do I'll take Care "the Letter ſhall not come to Hand; beſides, I "underſtand you are frequent in your Viſits to "the old Separatiſt; let me hear no more of your "going thither, it muſt not be." Hereupon, I ſaid; 'Hark ye, *Chriſtel* ‡, neither yourſelf, nor 'any Man living in the World, ſhall lay ſuch a 'Command upon me;' "Neither ſhall you con-"verſe with *Sieberberg*." ‖ --- 'I reject this Order 'alſo.' --- "I am ſorry to ſee that you are no "humbled Sinner, and ſo void of Reſpect to the "Elderſhip." I replied, 'It was true, exerciſed 'in ſuch a Manner,' and withdrew. Afterwards the

† The Meaning hereof is to prepare the Fraternity for receiving the Lord's Supper.

‡ His Name is *Chriſtian Renatus*, but how far he is from being *a Man of his Name* appears from this Account of his Behaviour.

‖ This *Sieberberg*, alſo, could not beat with their wicked Practices, for which, at length, he had the Honour of being expelled.

Brethren

Brethren went in, whom he charged not to hold any Converſation with *Andrew*, but their Anſwer alſo was, That they would not receive any ſuch Command. Hereupon *Chriſtel* flew in a Flame, and ſaid, *It is too plain that old* Andrew *has ſeduced you*; adding, *that he looked upon* Andrew *to be a Rogue, a Deceiver, a Sharper*; this was alſo over-heard by ſeveral Brothers who were ſtanding at the Door *.

After this I went to *Jonah Paul Weite*, he having daily Buſineſs with the Count; I promiſed myſelf that he would ſpeak a Word for me, and related to him all *Chriſtel* had ſaid; But after I had gone through all which I propoſed to have repreſented to the Count, *Paul* ſaid to me, That he had attended to all my Complaint of the Brethren, and he would now declare what he thought of me, namely, That I was a very ſerious, regular, and pious Man, but likewiſe an Enemy to the Saviour; adding, that *Chriſtel*, and all the Brethren of whom I made ſuch loud Complaints, were better than me, and that all the Blame lay upon myſelf. I anſwered, that ſince he had told me what he thought of me, I would alſo let him know my Thoughts of ſuch *Labourers*, which was that they

* Theſe Brothers which ſtood at the Door were alſo to be examined by theſe Elders concerning the Communion; but what muſt have been their Thoughts to hear their Elder, an irreproachable Brother, an old Man turned of ſixty, thus abuſed and vilified? What a Preparation was here for the Communion? How does this correſpond with the Words of Chriſt? *Matt.* v. 22 to 26. or with thoſe of St. *Paul?* 1 *Tim.* v. 1. or with thoſe of *Moſes? Lev.* xix. 32. Such a hot-headed imperious young Fellow is made an Elder, and appointed Director over thoſe who were already become Men in Chriſt. Accordingly this hopeful Elder vindicates Licentiouſneſs, endeavours to huſh it up, and rails and ſtorms with the moſt virulent Rancour. If theſe are not the Devil's Doings, what are?

deſerved to be whipped out of the Country like ſo many common Whores.

This put me upon writing a Letter to the Count himſelf, for hitherto I could not believe that his Principles were near ſo abominable, as afterwards to my very ſenſible Affliction in Soul and Body I found them, for I was deſirous of knowing poſitively and plainly from himſelf what he thought of the aforementioned Life and Behaviour. I had lived two Summers by myſelf in a little Lodge in a Garden to which they were pleaſed to give the Name of *Andrewſburg*, and the Count himſelf directed his Anſwer to my Letter in this ludicrous Manner.

To Brother Andrew Frey, *Lord of* Andrewſburgh*.

The Contents of it, as far as I remember, were to this Purpoſe.

Dearly beloved little Brother,

" I cannot but be diſpleaſed that Matters went " ſo amiſs as I am informed; you by your ſmall " and great Errors || having cauſed great Uneaſineſs " to the Brethren, which has alienated their Re- " ſpect from you: but no one is more offended " than myſelf, becauſe I cannot act in Concert

* The Count's known ironical Faculty will have a flirt at this ſerious Brother, though the Levity of his Brethren was what laid ſo near to his Heart.

|| Here the honeſt Brother is the Criminal, and thoſe Sons of Riot whoſe Ways gave him ſuch Offence are juſtified by the Count, and their Enormities dignified with the Name of *Good*, which argues him to be not a whit better than the reſt of his Herd, rather much worſe, being the tainted Spring from whence iſſue their abominable Doctrines and Inſtitutes.

with

" with you, and find you fall very ſhort of the " Surname we had conferred on you of *An-* " *drew the Great* *. We are no Baptiſts feed- " ing People with legal Coercions, though at " the ſame time they are without regenerate " Hearts †. *A Bear may be taught to Dance, yet* " *ſtill remains a Bear* ‡." The cloſe of this apoſtolic Letter runs thus: " I have read an old Fa- " ble ‖, that there was a Gentleman who had a " playful Whelp which uſed to leap up into his " Lap and lick his Hand; and that the Aſs ſee- " ing this, thought if ſuch Tricks were the way " to Favour, I'll not be behind Hand; and ac- " cordingly running up to his Maſter, throws his " Fore-legs over his Shoulders and laſhes him a-

* How this hypocritical Banterer rallies the good old Man! his miſplaced Jeſts are no leſs a Vexation to him than thoſe wicked Ranters which occaſioned him ſo much Affliction.

† That the Baptiſts are far more regular and upright in their Lives and Converſations than the *Herrnhuters*, every impartial Perſon muſt acknowledge. The Herrnhutiſh *Croſs-air Calves* have indeed ſhaken off the Law, but without any Renewal of Heart, living in a manner not at all becoming the Goſpel, like Naturaliſts and Atheiſts, and what is moſt execrable, veiling their Abominations with the precious Name, Wounds and Blood of the Holy Jeſus.

‡ This Compariſon fits the *Herrnhuter* much better than the Baptiſt; for after all the Conſtraint and Labour of the *Herrnhuters* to ſeem Friendly and Affectionate, they ſtill continue Bears; that is ſavage, void of Love, and full of Rage againſt all who take Exception at their wicked Ways, and will not own them to be right in every thing.

‖ Count *Zinzendorf* is a profeſſed reader of futile Fable-Books, it being his Cuſtom when fatigued by his other Labours, and that he can't Sleep, to have recourſe to a French Book of Fables, *forſooth to lull his Mind into a gentle Repoſe till he fall aſleep*. An odd kind of an Opiate for ſuch a luminous *Angel of the Church*. If he had not ſaid ſo, no Body would have imagined it.

" croſs

" croſs the Face with his Tail; but he was paid
" home for his miſtaken Familiarity."

This gave me a more remarkable Inſight into the Angel of the Community of *Philadelphia*, as he permits himſelf to be called.

As I was not ignorant before that ſuch who could not come into and extol every particular Tranſaction in the Community, were looked upon as ſo many Oxen under the Yoke; and that being ſo far my Caſe, that inſtead of praiſing I openly complained, this Fable of the Aſs gave me to underſtand what I had to expect; but to avoid it, I determined to leave the Community, yet without making a Secret of it, openly declaring that I would ſoon be in readineſs for my Journey; the Conference-Elders hearing of it, ſent *David Nitſchman* to me, who began with telling me they had heard that I could not away with the Brethren's manner of living, and on that Account was upon leaving the Community; that I muſt not harbour any ſuch Thoughts; that it was a great Grief to the Elders of the Conference, that the Brethren had carried themſelves indiſcreetly towards me, but that Care ſhould be taken to remove all Cauſe of future Complaint; I anſwered, were I ſuch a one as they called me, they muſt be very glad to be rid of me, but if I was otherwiſe, they muſt be Liars and Slanderers*, ſo that for the future, I can place no Confidence in any of them; and that he might go back and tell them my very Words. He did ſo, and was with me in the Evening no leſs than three Times being ſent by the Conferences, as he ſaid, out of their tender

* The Concluſion is Logical, one or t'other muſt be true; the Charge was juſt or the Accuſers Liars.

Affection;

Aſſection; but I ſtood to my Purpoſe, and knowing their Practiſes turned the deaf Ear to all his ſmooth Words. After this the Count's Son-in-law *John Langgut*, whom they ſtiled *Von Watteville*, was ſent to me, who alſo gave me a great many ſoothing Words, and aſked me, how I could entertain a thought of leaving the Lamb's People; I anſwered, mind, *John*, you have known me ever ſince my being in *Germany*, and I have both in Word and Writing declared to you my Faith and the diſpoſition of my Heart; now, ſince Brother *Lewis* accuſes me of having cauſed Uneaſineſs among the Brethren by my great and ſmall Errors of all Sorts, prithee tell me but one or two of theſe great Errors, I do not require a general Liſt, knowing that you have read the Letter itſelf or have heard it read. He ſaid he had read it. Now, tell me replied I, where lie my Errors? He ſaid I don't know. I returned, that won't do, for betwixt *Lewis* and you, what one knows the other knows. He then declared; in good Truth, I know nothing amiſs of you; what I have heard is, that in the time of their long Abſence the Brethren grew Wanton, and that you checked them for it and laid before them the Wickedneſs of their doings from Scripture*, which they could not bear. How, replied I, is it then an Error to reprove ſuch Abominations from Scripture; this is Chriſtianity which I never dreamed of, and I aſſure you it will never di-

* A Conference-Brother by Name *David Nitſchman* the *Carpenter*, which implies a *Biſhop*, had been ſent to diſſuade him by fair Speeches from going away; he was ſucceeded by another cajoling Tempter; the Reſult whereof is, that to oppoſe the licentious Life of the Brethren from Scripture is an unpardonable Offence among them.

geſt

geſt with me. After this they ſent to me the old Baron, *Wotteville*, to whom I was very well known; he ſpoke to me in this manner; Dear Brother, I have heard that you are leaving the Community, and when I was informed how they had behaved towards you, I reflected within myſelf, had the Brethren uſed me as they have Brother *Andrew* what Courſe would I take. He did not ſhew the leaſt Diſpleaſure at my Deſign, nor offered a ſingle Word to put other Thoughts into my Head; but that ſince ſuch was my Reſolution, he adviſed me not to travel in the Winter, but ſtay till Spring, and that by that Time things might take a more agreeable Turn, (this was about New-years-tide, and the Weather ſomething ſevere) adding, that he would ſtand my Friend, and that I ſhould have a handſom Chamber to myſelf in the Count's new Houſe at *Herrnhaag* *, and be treated kindly in every reſpect, which, he owned, had not hitherto been the Caſe. But I was not to be moved from my well-grounded Reſolution.

After the old Count, *Joſeph Muller* ‡ likewiſe came to me and harped upon the ſame String, telling me, that I ſhould go with him to *Herrnhaag*; that I might be nearer for him to take care of me; and further, that it was matter of great Joy to ſome of the moſt eminent Labourers at that Place, that any Steps had been taken againſt that Diſſoluteneſs and Irregularity, which they

* This Houſe was built by Contributions raiſed by the Count under pretence of Alms.

‡ This is the fourth Inſtrument of their Machinations, and very induſtrious to draw into their Toils all he can; in which by a well acted Mildneſs and Devotion, he has but too much Succeſs.

had

had long lamented ‖, that the Count being from home they had patiently born with it, but would now have it before the Conferences, which will not turn to the Credit of thoſe who were the Ring-leaders. Hereupon I altered my Mind, to ſtay till Spring and ſee whether Matters would mend; I alſo was ſent to *Herrnhaag*, where indeed I was accommodated with a handſomRoom to myſelf in the Count's new Houſe, and met with the kindeſt Treatment, not only from *Joſeph Muller*, but from *a Father of the Children* who had Directions to uſe me *better than I deſired.*

This Repreſentation was made in the Conferences, that the younger People had run into a diſorderly revelling way of Living, whereby many had been offended; but this touching ſeveral of the *Labourers*, and more eſpecially Count *Chriſtel*, as the Head of them, who notwithſtanding had by his Father been nominated Elder over the unmarried Brethren, and it being further manifeſt that they are governed by Self-will and Self-love, the drift of all this was no other than to clear his Son, together with his Fellow-labourers and Playfellows who were of his own chuſing: Beſides, the Count gave an artful Turn to theſe Idolatries, extolling and eſtabliſhing them, as if it were a moſt terrible Blaſphemy for any one to take upon him to cenſure the Lamb's *Wound-worms*, when they ſo poſitively rowl themſelves in the Wounds, and break

‖ Why then have not the eminent Labourers at *Herrnhaag*, alſo oppoſed ſuch Licentiouſneſs and Profanity? Why? but becauſe Slaves to the Count, they dare not open their Lips. *Martin Dober* a *Co-epiſcopus* took the Liberty to intimate his Diſſatisfaction at ſome Things; and how was it received? He was ſtripped of all his Dignities, and I myſelf have ſeen him with a Pail going to fetch Water; he died not long after, and it is ſuppoſed, of mere Diſquietude and Grief.

out

out into Joy and Merriment that they have taken up their Abode in the dear Lamb's Wounds; as for thoſe deceitful legal Preciſians, with their Heads full of devout and *bibliſh* Lumber, who dare to carp at the Mirth of the *Juſtified-Sinner-community*, they were no other than down-right Agents and Tools of the Devil, Candidates of Hell. That the Lamb's Community had never ſuffered more from any thing than theſe hypocritical Viſionaries with their Bible-trumpery *.

This medley of Invectives againſt the Bible-profeſſors, and of their Anti-chriſtian Reveries, fully convinced me with what a ſet of Folks I had to do; I was then at no loſs to underſtand what I had often heard, that a Perſon after being excommunicated by them, was in danger of dying ſuddenly; and had I not been preſerved by a higher Power in whom I put my Truſt, never had I ſeen *Penſilvania* again: but after ſuch an ex-

* Who does not feel a mixture of Grief and Aſtoniſhment at the abominable Corruption of Chriſtianity which that Arch-ſeducer, Count *Zinzendorf*, is diſſeminating. The Revels and Diſſoluteneſs of the younger ſort of his Diſciples, with him are only Flights of devout Mirth, joyouſly rowling themſelves in the dear Saviour's Wounds; but he flatly damns the Devout and Sanctified, who by virtue of their *Bibliſh Trumpery*, take upon themſelves to carp at the Feſtivities of the *Freed-ſinner-flock*; to theſe he can afford no better Names than *Agents and Tools of the Devil, Candidates for Hell*; Names much more ſuitable to that Wretch who propagates Naturaliſm and Atheiſm, who would extirpate all Fear of God, all Virtue, and all Holineſs, who tramples the Bible under Foot, and in a word, would undermine and deſtroy every Ground and Article of Chriſtiany. It is high time Meaſures were taken to oppoſe the ſpreading of this Soul-deſtroying Infection, to cruſh its Malignity, before it commits any further Ravages, which muſt be the Conſequence if its preſent Increaſe; eſpecially ſhould it attain to that Independency at which it is ſo haſtily driving.

petimental

perimental Knowledge of the infernal Practices of this School of Satan; I was enabled by divine Assistance to bear up against it, and disregard the Tempests which rose against me on every Side.

And thus it was that from the Grace of my God I derived *that Greatness* which kept me from the servile Ductility which the Count expected in me: for I had experienced the School of Satan with all its Cavillings, lying Powers and bloody Dispositions, of which *David* complains, *Psal.* cxix 6. *The Bands of the wicked have robbed me.* ver. 78. *Let the Proud be ashamed, for they dealt perversely with me without a Cause.* ver. 87. *They had almost consumed me upon Earth; but I forsook not thy Precepts, in spight of all their Craft.*

With what unchristian Rancour does the Count rail at pious Souls; and how indulgently does he speak to those infatuated Creatures who offer up themselves to Idols, in all manner of Revelling and Wantonness, as Signs of their lively Sense of the Saviour's precious Wounds and reconciling Death on the Cross. For thus the Count addresses his joyous Disciples. *Do not suffer yourselves to be molested in your Merriments, provided that they who are not yet entirely gotten into the Wounds shall not presume to mimic those who are throughly Drunken.* He has also condescended to make Songs for them.

They of a volatile Spirit who love an unbounded Range, sing *,

What makes the Cross-air-bird.

that for others who are as wanton as a Calf, begins with,

* See a Collection of *Moravian* Hymns published by Mr. *Wesley*; and printed for Mr. *Lewis* in *Pater-noster-Row*.

What

What makes the Croſs-air-calf.

Even they who in their Filthineſs of their Diſpoſition reſemble Swine, are alſo not without their Lay——

What makes the Croſs-air-pig.

and for thoſe who, affecting to make themſelves agreeable, mimick every Thing, there is the ——

What makes a Croſs-air-ape, &c.

Now theſe Songs ſung in ſuch Tempers are an unparalell'd Rdicule of the Croſs, and Sufferings of the Lamb of God. How dare theſe Birds, Calves, Apes and Swine, ſing of the Croſs, Blood and Wounds of the Lamb? Their itching Minds being highly entertained with the chanting forth of theſe Verſes, the *great Labourers* who themſelves formerly diſapproved of this revelling Life, now recall themſelves, and ſay: we had not a plenitude of Light, but now we manifeſtly perceived that a remarkable Bleſſing reſults from it to the Hall *.

The Baron *Von Watteville* paying me a ſecond Viſit, and aſking me whether I was ſatisfied, or wanted any thing, and to let him know if he could ſerve me in any thing, that it would be a great Pleaſure to him to ſee me ſpend the Remainder of my Days in good Humour and Chearfulneſs with the Community. I told him, that would hardly be; and why ſo, ſaid he, ——— in whom of all the Community can I place any Confidence after being ſo reviled by them, and by none more than Brother *Lewis*, who

* Here one ſees that theſe great Labourers at *Herrnhaag*, are for Merriments no leſs than the Count, the Croſs-air-bird, Calf, Ape and Swine; and that their Doctrine is the School of Satan; and if ever any good Word is heard from them, Hypocriſy and Fallacy is at the Bottom.

has

has charged me with ſo many Errors of all Kinds; if I deſerved their Reproaches, the ſooner they were rid of me the better, and if I did not, they were not fit Perſons for me to aſſociate with. 'Oh! ſaid he, You muſt not conſtrue *Lewis*'s Words 'ſo harſhly; he ſometimes ſhoots his Bolt before 'he thinks, and it is not always that his Tongue 'and Heart go together; his Mind is incumbred 'with ſuch a variety of Things, that it is often 'too much confuſed to recollect any thing; after 'being cloſely taken up till Two in the Morn-'ing, and exceſſively fatigued, yet unable to ſleep, 'he takes a *French* Story-Book * to compoſe his 'Mind, till he drops aſleep over it.' To this my Anſwer was, 'If this be his Buſineſs, he ſpeaks 'nothing from the true Unction, nor is he moved 'by the Holy Ghoſt, ſo that I cannot bear the 'Thoughts, that in my old Age, I ſhould put my 'Soul under ſuch a Director;' Upon this he left me. This *Wotteville* is the Count's firſt Counſellor and moſt truſty Confident, and by the joint Abilities of theſe two Perſonages, was the firſt Community inſtituted.

From this Time, whenever I came into the Hall, I was ſure to have my Ears dinned with theſe new-fangled Rhymes, the Burden of which was (and ſaid to be taught by the Saviour to his People) that all they have to do is to bed and board in the Saviour's Wounds, and roll themſelves in them, and to rejoice with Songs and Dances, without minding the Preciſians and Viſionaries. Their firſt Reſentment againſt thoſe who animadverted

* *Don Quixote* is one of his favourite Books; that and ſome of the like Stamp this ſeraphic Preacher reads with wonderful Delight.

upon their Revellings and Idolatries, ſhewed itſelf in their diſtorted Mouths, bellowing infernal Rancour at all who made any Profeſſion of Self-Denial or Diſcipline, Virtue or Godlineſs, Prayer, or Watchfulneſs; and this was accompanied with Invectives and *magical* Cruelties, which threw me into extreme Anguiſh, Terrors, and Tremblings; for, having been the firſt of their Opponents, all the Shafts of antichriſtian Revenge were levelled at me. Had I been taken off by a ſudden Death, how would they have exulted and triumphed at it? but through the divine Mercy I have been hitherto preſerved, for which I will praiſe God in Time and Eternity; and in the mean Time have acquired ſuch Knowledge that I can give a tolerable Deſcription of this pretty Child, and call it by its right Name. During my Stay in *Germany*, I often thought of the ſeven Conferences at *Philadelphia*, caſting Lots in Order to find out a quaint Appellation for the ſeventh Day, and what ſhould it be at laſt but *a Device of Satan.* But this I take the Liberty to write, without the Authority of any of their Lots or Tickets.

I now come to that grievous Charge againſt me in *Joſeph Muller*'s Letter; namely, that my Departure from the Community has cauſed him a very heavy Affliction, yet not ſo much my Departure, as that, after being ſo long with the Community, I ſhould not have a true Knowledge of them; but as ſome Specimen of my Knowledge of the Community; I divide them into three principal Claſſes, and theſe have their Degrees: the ſupreme and chief Claſs I account thoſe frolickſom, revelling, and thoroughly *natural* People, who have broke aſunder all Bonds of all Kinds, ſhaken off the Yoke, and deſerted from all God-

Godlineſs and Diſcipline, renouncing the Inſtructions of the Spirit of Grace, and ſetting up their own Intellects above the Counſel and Wiſdom of the Holy Trinity, as at the beginning of the World, and have made to themſelves a falſe Freedom, giving a full Swing to their Deſires and Appetites, and covering all their Fallacies and Senſualities with the Wounds and Sufferings of Chriſt.

The *ſecond Claſs* are thoſe ſpirited and wanton *Croſs-worms*, as they call themſelves, whom we ſee with all poſſible Alacrity ſtriving to come up to the *Naturaliſm* and lawleſs Privileges of the firſt Claſs.

The *third Claſs* ſees the aforementioned Claſſes with ſorrowful Hearts, as unable to reconcile this merry, pleaſurable and genteel living with the Doctrine and Lives of Chriſt and his Apoſtles; and therefore cannot join in the Entertainments of the Naturaliſts; and if any preſume to ſignify the Cauſe of his Diſquietude, this is a capital Offence, and ſuch Perſons are ſure to be abuſed and deſpiſed as dead and inſenſible Creatures, ignorant of the Saviour, and troubleſom to the Community: and theſe make no ſmall Part of the Community, often vexing themſelves with the unrighteous Ways of the others, but they bow under the Power of Deluſion, and are held in the Captivity of a Kind of *magical* Darkneſs, that few of them dare open their Mouths; and thus whilſt Prayer and Reading the Scriptures are talked of ſo contemptuouſly, and the Power of the Devil ſets in with ſuch impious Diſcourſe, the poor Souls, by theſe ſpiritual Sharpers, are robbed of all their former Freedom, their gracious Convictions and Evidences; and all they get for it, is an idolatrous ſenſual Doctrine of

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a Wound-Image, which can neither deliver nor inſtruct, of no Uſe or Benefit, a Ridicule to all godly Truth, and to all real Followers and Witneſſes of Chriſt Jeſus; and this I ſpeak from a melancholy Experience, having frequently at the Conferences ſeen in the *Heads* who are the noted Image-painters, and who have not only the Wound-Image in the Imagination, but likewiſe have made the outward Image of the Saviour, of waxed Linnen, which is placed in the Midſt of them, as an Emblem of the Saviour's Preſence *. But notwithſtanding their imaginary external Images, they are often caſting Lots, and conſult the Saviour with Laughing and Drolling, and if the Lot anſwers *Yes* when they would have it ſo, no *Merry-Andrew* is fuller of Tricks and Geſticulations to gull the By-ſtanders of their Pence; but upon any ſpecious Objection from one of the leading Labourers, the Lot is caſt again, and ſo repeatedly; and I have never ſeen nor heard any Perſon offering to object againſt the waxed Linnen or the ideal Image; ſo free and uncontrouled was Self-will in all their Actings. They of the third Claſs are indeed moſt heartily to be pitied, and the more, as being generally mean poor People, expoſed to the Rebuffs and Inſults of their betters; who, inſtead of tenderly ſympathiſing with them, and relieving them, are bloated with Self-conceit, and oppreſs all who do not dance to their Fiddle.

I have noticed that four of the capital Labourers have made Declaration of their Confeſſion of

* In the Conference-Hall the chief Labourers ſit round a large Table: at the upper End is an empty Elbow Chair, in which is placed a painted Image of the Saviour. Thus their Hearts being void of all true Doctrine and good Morals, they fill their Imaginations with Puppets.

Faith;

Faith; the firſt whoſe Name is *Rubuſch*, ſaid at a Love-Feaſt, *All Piety, all godly Practices, all holy Living, are meer Snares of the Devil.* Another Time at a *Quarter of an Hour's* Meeting of the Brethren, he delivered himſelf thus: *Matters muſt be brought to ſuch a Paſs, that there be no further Talk of any Thing than Wounds, Wounds, Wounds; every Thing elſe, how ſcriptural and godly ſoever, muſt be ſpit upon and trampled under Foot.* The ſecond, *Vieroth* by Name, publicly ſaid in a Sermon at the Caſtle-Church of *Marienborn. The Devil has no greater Joy than to draw in any who have had ſome Experience of the Saviour's Grace, and hold them faſt in doing, forbearing, ſhalling and willing, in Self-tryal, Self-obſervance, and Watchfulneſs.*

Callie, the third, ſaid, in an Evening *Quarter of an Hour's* Meeting; *When any one gives himſelf to meditate on the Bible, it is a ſure Sign that he never had the leaſt Spark of Grace in his Heart; the Bible being ſuch a nauſeous Thing as to ſet one a ſpewing upon it, ſo far from being worth employing one's Reflections.* The fourth is no leſs a Perſon than the Count himſelf, who at a *Quarter of an Hour's* Meeting of the unmarried Brethren in the Hall, expreſſed himſelf to the following Purpoſe;

A Brother who has once experienced the Saviour's Grace in his Heart, need not give himſelf any further Care or Concern about any Thing, has nothing to do with trying and examining, but to rejoice as a natural *Sinner.* Nor is this an Inadvertency or Reverie of a few Individuals; 'tis no more than what is their general Doctrine and Practice: And I cannot but account him a Trumpet of Satan, a Traitor to Grace, preaching, that we are no longer to will, to work, to try, to conſider

ſider, and watch over ourſelves. Now I would fain ſee any Perſon who, with a thorough Knowledge of ſuch People, will tell me any one Point which the Apoſtles of Chriſt make to be the Mark of a falſe Apoſtle, which does not perfectly fit the Community; for as to St. *Paul*'s calling the falſe Apoſtles ravenous Wolves, how this ſquares with them, I can prove from our three firſt Conferences in *Penſilvania*, where it is declared, that they have nothing in View but the general Good of all Parties, and that all they require of any Man is, that we entirely rely for our Salvation on Jeſus, and his Death and Merit, living in Unity and godly Kindneſs to each other; and as for the reſt leaving every Man in the quiet Poſſeſſion of his Opinion. Is there the leaſt Veſtige remaining of any ſuch Thing? Is there not, on the contrary, all the Rage and Ferocity of a Wolf which has crept into a Sheepfold, tearing the poor Sheep to Pieces, and ſeparating one Brother from another, Children from their Parents‡, contrary to God's Injunctions and their own declared Promiſes.

The Apoſtles accuſe the falſe Apoſtles of meaſuring themſelves; this may well be ſaid of theſe People, but they are moſt iniquitous Meaſurers; another Charge which the Apoſtles bring againſt them is of their commendatory Letters; now the World has not a Set of People who deal ſo much in commendatory Letters, but with a wretched Mixture of Falſities ‖. Further, a Mark of a falſe Apoſtle is, that they could not endure ſound Doc-

‡ It is their common Practice to ſeduce Children away from their Parents; as the Count did *Kieſer Mende*'s Daughter, whom he carried off to *Germany*.

‖ On Birth-days theſe Panegyrics are openly read, in Order to decoy more Souls.

trine,

trine, and what Account theſe People make of the Bible is notorious; indeed they would fain wipe off this Aſperſion, and ſay they daily read ſome Verſes of the Bible in their Sortileges and *Lamb's-text*, and in their Diſcourſes of the Saviour. I allow it; but the glaring Sophiſtications of their Verſes ſhew them to have departed from the true godly Meaning, to follow the Deluſions of their depraved Inclinations; and what an Evil is this in the Sight of God? It immediately carries my Thoughts to *Iſaiah* lxvi, ver. 3. *He that killeth an Ox, is as if he ſlew a Man: He that ſacrificeth a Lamb, as if he cut off a Dog's Neck: He that offereth an Oblation, as if he offered Swine's Blood: He that burneth Incenſe, as if he bleſſed an Idol.* Obſerve wherefore: *They have choſen their own Ways, and their Soul delighteth in their Abominations*; and I myſelf have been an Eye and Ear Witneſs of ſuch Abominations in their futile Sports; ſome of the Labourrers and the young Count himſelf trying Maſteries at verſifying, which was attended with frequent Burſts of Laughter, and ſcandalous Abuſes of the Name of the dear Lamb ſlain for Sin, whoſe true Followers are turned from Vanity to Holineſs, and made Kings and Prieſts unto God; and they who are raiſed to this Dignity dare not appear before the Lord with the ſtrange Fire of Self-love, for whilſt the Mind can delight in its own Fancies and Working, it is averſe to, it ſpurns at all divine Manifeſtations and ſcriptural Truths; a Complacency in Images of our own making is irreconcileable with any Reliſh for the Word of God.

What ſays the Angel to the Prophet *Daniel*, foretelling the Coming of *Antiochus* and his Preſumption; *He ſhall cauſe the Oblation and the Sacrifice to ceaſe, and ſet up the Abomination of Deſola-*

tion in its Place. 1 *Dan.* ix. 27. And although this partly received its Accompliſhment in the Deſtruction of *Jeruſalem*, yet the Spirit ſays, *That it is determined that he ſhall make it deſolate, even until the Conſummation*; accordingly Satan has, till now, found Means to keep up a Synagogue amongſt the true Members of Chriſt, in that Delight which many take in their own Workings, which the abovementioned Prophet terms Abomination. When one muſt ſee and hear ſo much of carnal Schemes and Contrivances to the rooting out of all Mention of, and Regard for the Bible and its ſacred Truths; when one ſees every Thing borne down by the Torrent of Self-devices; who can forbear figuring to one's ſelf that here is the very Spirit ſpoken of by St. *Paul*, 2 *Theſſ.* ii, 4. *Who oppoſeth and exalteth himſelf againſt all that is called God*, or at leaſt that this is one of his Seminaries.

The Brethren of *Bethlehem* having accuſed me of curſing them, I ſhall clear up this heinous Imputation: *Chriſtopher Bauſs* had extolled the Community, as the moſt irreprehenſible Set of Perſons he knew. I ſaid, 'I knew the contrary.' It is written, in St. Peter, *they ſport themſelves with their own deceivings, while they feaſt with you*; yet whatever the Count and his Lady have a Fancy for, coſt what it will, it muſt be procured without Delay; what ſay you to this ſingle Inſtance? The Counteſs within theſe four Years, ſince my being in *Germany*, has had no leſs than three Coaches: The firſt new at *Herrnhut*; the ſecond, which coſt no ſmall Sum, being lined with red Velvet, and ſet off with braſs Nails, ſhe brought from *Holland*. The third, made at *Marienborn*, is lined with blue flowered Velvet, and curiouſly ornamented with braſs Nails, and

and Gilding, beſides ſix young Horſes, fit for ſuch a fine Vehicle; two Sets of Horſes were brought from *Holſtein*, the firſt, not being to her Ladyſhip's Taſte, ſhe turn'd off; and all this Parade is from the Alms and Labour of the Poor. Is not this *ſporting, is not this deceiving* * ? The Count has his particular Coach, in which *Anne Nitſchmannin* is his conſtant Companion; the Children alſo muſt have their ſeparate Coaches, and ſeveral rich People among them have theirs; ſo that, upon a Journey, one would have taken it to be nothing leſs than the Train of ſome Commander in Chief ſetting out for the Army, Now the Queſtion is, how muſt ſuch a Life appear in the Sight of God? What Affinity has it with the poor Life of Chriſt and his Apoſtles? Is the crucified precious Saviour, who had not ſo much as where to lay his Head, honoured by it? Or is it not rather an Inſult and Mockery upon him? What can one think when thoſe who would be thought the peculiar People of Chriſt, are ſeen riding poſt with ſuch an Equipage of Coaches and Horſes? And the Attendance muſt be anſwerable: Now theſe Things cannot be done without exceſſive Charges, and all comes out of the Alms-Money; this is the Oſtentation, the Riot, againſt which the Apoſtle invèighs, and gives no ſofter Appellation to thoſe that live ſo, than of *accurſed Children*. Now for

* The Author does not in the leaſt amplify in his Account of the Coaches and Horſes; the whole is a known Truth. The Brothers who are of the ſecret Bands, and cloſe with the *Zinzendorfian* Plan, alſo cut a Figure, and revel with the *Saviour's Cheſt-Money*, and the Subſtance of other People. They who were lately Dyers, Carpenters, and Weavers, now are ſeen to ſwagger in Velvet, and the fineſt *Engliſh* Cloth, with curious *Engliſh* Watches, and Snuff-boxes, without following any Trade or doing any Work whatever; a Gang of idle Cormorants.

remind-

reminding them of their Danger by the Words of an Apoſtle, the Cry is, that I *curſed* them; how forced the Inference let any one judge. The falſe Apoſtles are further taxed "with allur-"ing, through ſwelling Words of Vanity, to the "Luſts of the Fleſh, and much Wantonneſs;" this is likewiſe manifeſt in the Society: It is not only once that I have heard at a Conference, and in the Preſence of a great Number of Men and Women, both unmarried Brothers and Siſters, hold forth very fluently in Praiſe of the Luſts of the Fleſh, *as a reviving Balſam to the Heart* †. The Apoſtle further ſays, "they promiſe others "Liberty, and they themſelves are the Servants of "Corruption; and this is fully verified in them." I having heard too many of them ſay, when a Brother has experienced any Grace in his Heart, and believes in the Wounds, though afterwards he may do ſuch Things as in the Eye of the World are Sin, yet the Saviour accounts them no Sin ſo as to be offended ‡; beſides, it is not all that a Man makes to be Sin, which is Sin. This was the Grounds on which I advanced, that I held them to be no better than *the falſe regenerate in Oly*; hence the reſentful Complaint againſt me in *Joſeph Muller*'s Letter to his Wife's Relations.

† The Spirit of the *Evites* daily gains Ground among them; ſome Traces of it had been perceived, but it is now notorious, though their Doctrine does not expreſly declare for the *Communitas Corporum*.

‡ This alone muſt convince all Chriſtians of the Corruption of this Sect, and what Kind of a Saviour they have figured to themſelves. In the plain Opinion of the World, every Tranſgreſſion of the Law of God is Sin; but with theſe People it is otherwiſe.

I muſt not entirely omit the Agreement and Similarity there is betwixt the *Herrnhuters* and the *Seventh-Day-Men*, as they are called, tho' they called that Obſervance an Invention of the Devil. *Joſeph Muller* and I once went to ſee *Conrard Beiſſel* in *Ephrata*; he received us very kindly: Amidſt our Converſation *Conrard* ſaid to me, I will tell you my Thoughts of you. I look upon you to be a Man of much experimental heartfelt Grace, which had frequently given him a great deal of Joy; but that as for feeling of Grace, he accounted it no more than as a Bloſſom upon a Tree, which indeed is ſomething pretty to look at, but it muſt fall off and be deſtroyed before any Fruit can be expected: Further, a young Woman in perfect Health and of a good Conſtitution, is not in a way of becoming fruitful, till ſhe gives up herſelf and all ſhe has to the Will of a Husband; and that it was ſo with me, *if I did not diveſt myſelf of all my pretty Things, and ſubmit to the Church as to a Husband, whom the Lord has provided and has owned for true and bleſſed, I could not bring forth any Fruit in the Houſhold of God.* Such Expoſtulations, and theſe ſeaſoned with bitter Complaints, was I, and others in my way of thinking, obliged to hear; they often ſaying, that antient and long enlightned Perſons held it to be next to an Impoſſibility to part with thoſe fine Things to which one had been ſo long habituated to, and placed ſuch a high Value on; and yet unleſs they threw away every filthy Rag, and proſtrated themſelves naked at the Feet of the Lamb's People, they were uncapable of the real Bleſſings of the Community, nor could be by the Community employed to any good Purpoſe; and till ſuch People could bring themſelves to this, they were but a dead Weight to the Commu-

Community. Now I having often heard ſuch Speeches, there is no room for any juſt Offence if I account them to be an execrable Set of People; and for my Part, never will I give up thoſe Things which I have received from Grace, for any Exchange offered me by theſe People, the Unrighteouſneſs of whoſe Ways are known to me of old; but I have cauſed them much Trouble, ſeveral Brethren having urged me that I ſhould bow myſelf before the Community; allow me to ſay, that the bowing they require, I hold would be bowing myſelf towards Hell. They are harder put to it with me it ſeems, than with *Spangenberg* when he left the Community; and the Count himſelf told me how *Spangenberg* was managed: He made ſome Objections againſt the Community in Things to which he could not conform; and upon perceiving his *Penſylvanian* Fanaticiſm, they ſignified to him it was not the Community's Practice to give their Attention to chimerical brain-ſick Men, but leave them to run on till they break their Heads, and ſo become ſober and tractable.

Thus was the good *Spangenberg* for that Time diſmiſſed. Unqueſtionably he had ſuffered not a little from their Power of Deluſion to which he was a Stranger, till he grew tired with the ill Treatment he received from the Labourers; at laſt he gave fair Words and kept in with the Community, and begged their Prayers to the Saviour that he might be enlightned and confirmed in what he was to believe. This I had from the Count's own Mouth; and now we ſee poor *Spangenberg* again brought under, and againſt his former Declaration, ſinging the Catches of the Community, yet he was not in the leaſt truſted by them;

them; and to rivet his Subjection, they further matched him with a ſly old Woman, ‖ to draw him off entirely from his Holineſs and Pietiſm, as they call it, to the *Life of Nature*, that he might be qualified to bear an Office, and with ſoothing Words bring over to their Servitude, Soul and Body, Subſtance and all, ſuch as had felt the Calls and Motions of Grace to Holineſs and Salvation. My former Neighbour *H. A.* * likewiſe having laid his Head in their Lap, has been honoured with the Dignity of a Beadle over this enthralled People, and is ſo active in his Office, that by Appearance, he is more a Child of Hell than ever; for now he muſt lye after Liars, diſſemble after Diſſemblers, and ſpeak after Deceivers; and to crown all, he muſt ſpare no Pains to wreſt the Truth into Falſhood. Behold the *Ordination* of theſe People! Chriſt ſays, *I am the Door through which the Sheep enter; whoever enters not by this Door, but climbeth up another Way, is a Thief and a Murderer.* The Apoſtles had no human Ordination, nor ſought to ſhelter themſelves under it, following only that Spirit which was able and willing to lead them into all Truth, but theſe People, with a thieviſh Intention, ordain themſelves.

I am aware that moſt People upon reading this Account will be apt to ſay this muſt be Prejudice, they can never be ſo bad as they are here ſet out to be; and very far I am from being offended at the Charge, for I myſelf before I had got my

‖ Her Name is *Immigin*, from *Dreſden*, where ſhe had been married, and her Daughter eloped from her Huſband, and turned common Proſtitute.

* *Henry Antes* of *Penſilvania*,

dear-

dear-bought Knowledge of them, could not have given Credit to it, even from the Mouths of my very beſt Friends.* Yet let me beg of every one who is not willing to be deceived, to compare the Doctrine and Lives of theſe People, with the Doctrine and Lives of Chriſt and his Apoſtles. Chriſt after his Reſurrection, *when his Wounds were ſtill recent*, § bid his Diſciples teach all Nations to obſerve all that he had commanded them; and before, whilſt he was daily converſant with them, he had poſitively declared to them: *Whoever will be my Diſciple, let him deny himſelf, and daily take up his Croſs and follow me*; but theſe People have found out a Way, to ſpeak comparatively, after the manner of laying out the Roads in *Penſylvania*, by which all Hills, Fens, Lakes, and difficult Places are avoided; a Way which turns off from the ſtraight narrow Way, from the poor Life of Chriſt and his Apoſtles, from the

* This was the Caſe of great Numbers, ſo that at his firſt ſetting out, they would freely upon Occaſion have laid down their Lives for Count *Zinzendorf*, nothing then appearing but the Sheep's ſnowy Wool, every part of the ſhaggy Wolf was conceal'd; poor well-meaning Souls, now they ſay with a Sigh, *Who would have thought it*; it indeed comes home to them; well may they cry out, when ſuch Poiſon could lurk under a fair Outſide.

§ The deviliſh Artifice of the *Zinzendorfians* is, that they will not allow of their Lives to be brought to the Teſt of the Doctrine and Life of Chriſt and his Apoſtles in the holy Scriptures; they undermine the Divinity of them, decry their Authority, and account them as Dung fit to create Loathſomneſs, rather than deſerving to be meditated on. What could the rankeſt Atheiſt ſay more?

This Impoſture drew in above a thouſand People, who then ſuffered themſelves to be led by the Noſe.

The Faculty of Divinity at *Tubingen* were ſo far impoſed upon by ſuch Profeſſions, that in their firſt Reflections they vindicate Count *Zinzendorf*, but afterwards coming to know him better, their ſecond Reflections run in another Strain.

denial

denial and hatred of one's own Life, and from the daily dying and walking in the Footſteps of Chriſt, when it bears hard upon the Enjoyments of this Life; alſo from asking, ſeeking, and knocking, for the Revealment of the Kingdom of God in the Soul, from the contending and fighting for our moſt holy Faith, as behoves all true Chriſtians: Satan with all his Angels and Power being inceſſantly machinating to rob pious Souls of all the precious Things of which through Grace they are made Partakers. From all theſe does their Way turn off; what is it but the Teachings and Mockeries of Antechriſt? a dangerous bolſtering up, a crying of Peace in the very Flame of Danger. They give themſelves out to be the new *Moravian* Church, and when in a *Lutheran* Country they profeſs themſelves true *Lutherans*; but there is juſt as much Likeneſs betwixt the rapacious Eagle and the harmleſs Dove, as betwixt theſe People and the ancient *Moravian* Church or moderate *Lutherans*; for at *Marienborn* we have an Account of the old *Moravian Unitas-Fratrum*, who were quite another ſort of People, founding their Life, and Walk on the Life, Merit, and Pattern of Chriſt, cloſely following his Footſteps according to the Model laid down in his Goſpel; believing alſo the Sayings of their Lord to be God's Precepts, and conſequently, eternal Life: They acknowledged a Biſhop of the *Moravian Unitas-Fratrum*. Their Paradiſe on Earth was the Bible and Feelings of Grace; how different the Count's Paradiſe, ever contriving for vain Pleaſures and the Pride of Life! For every Claſs of the Community he has inſtituted Feſtivals at ſtated Times to make merry together, for the Husbands, the Wives, the Batchelors, the Maidens; and herein he

he did not forget the Children who have alſo their Day.* A few Days before I came away, the Batchelors held their Feſtival at *Herrnhaag*; there was about 400 Perſons dreſſed out in the moſt ſhowy Manner, and with their Hair powdered; theſe made a Proceſſion up and down the Place in great Pageantry, preceded by no leſs than 29 Muſicians. Two Days after came on the Maiden's Feſtival, and they I was informed made about 300, part of whom lived at *Marienborn*, others from *Herrnhaag* went to meet thoſe of *Marienborn* in a Field, where, after Compliments and Salutations in abundance, they formed themſelves in a Circle and ſang ſeveral Songs; after which they walked in Proceſſion to the Hall two abreaſt, and with a greater Band of Muſic than that of the Batchelors. Theſe ſingle Siſters were dreſſed all in white, of the very fineſt Linnen; a very illuſory Emblem of Innocence! Theſe are Samples of the Count's Taſte of Pleaſure; they are his favourite Spectacles. This was another oſtentatious ſquandering away of the Alms-Money; for to my Knowledge, moſt of theſe white-robed Females were not in a Way of earning ſo much as a neceſſary Livelihood, ſo that it muſt have been the Alms-money which paid the Pipers.

Thus had I daily more and more Reaſon to believe that the great Labourers had thrown aſide all Conſcience, laviſhing the Alms-money in Enter-

* The Widows have two yearly Feaſts; the Novices, the young Women, the Women with Child, the Children of the Community, (who have been got according to the Marriage-plan) the Officers, the married Folks, and the Aſſemblies, have all their reſpective Feſtivals.

Every Particular here related of their Pageantry and Oſtentation, are known Truths, of which hundreds of Perſons are Eye Witneſſes.

tainments

tainments and Fopperies; and upon my inſpecting into the Tenour of their Lives, and every Point of their Doctrines, and the Conformity betwixt them, eſpecially when they ſay they labour *abſolutely* for the Soul, no fitter Compariſon occurs to me, than if ſomebody ſhould very courteouſly aſſure me there was ſomething very glorious to be ſeen on the top of a certain high Rock, and after I had made a ſhift to drag myſelf up full of Joy and Eagerneſs, inſtead of anſwering my Expectation, ſhould tumble me down the Precipice. Thus this Sect make a mighty ſhew of Friendſhip, and leave no Blandiſhments unpracticed till they decoy People ſo far in as to have both an *ideal* and *a painted Image*, and then inſtead of leading poor Souls into the Footſteps and Imitation of the Life of Chriſt, in Self-denial and Contempt of this Life, and Renewal of the Mind, that they ſhould no longer conform themſelves to the World purſuant to the Precepts of Chriſt, and the Practice of the Apoſtles. Their Labours are of quite a contrary Tendency, depriving them of the Freedom of ſpeaking according to their Underſtanding, and the clear meaning of the Scriptures; and whatever Progreſs they had made by aſking, ſeeking, and knocking, to procure ſome Aſſurance of their Salvation, exerciſing themſelves therein by the inward Attraction of the Father; of all this are they cheated; they are taught a Contempt of theſe Things, directed entirely to have recourſe to the *painted Image*; and aſſured they are ſafe whilſt they believe that the Saviour ſuffered his Wounds that Mankind might be ſaved thereby, without giving Way to any other Thoughts, or being under any Concern whatever paſſes in them Day and

Night; rather giving themſelves up to the Chearfulneſs and Feſtivity of a *natural Life*, keeping at a Diſtance *the Bible and bibliſh Matters*, which only produce Pietiſm and Reveries; that they have nothing to do with *Godlineſs*, with *holy Living*, and *pious Uſages*, theſe being no more than Snares of the Devil; (Tenets too precious not to be often inculcated by the four Head-Labourers) this they will call *labouring abſolutely with Souls*; thus wallowing in a ſenſual Security and falſe Freedom, they prefer the ſeductive Suggeſtions of their own Mind, to the Purity of divine Wiſdom; they are turned aſide from God and his illuminating Spirit; they are twice dead, torn up by the Roots, and all ſcriptural Truths are totally aboliſhed among them; whereas the Happineſs of Man turns on his being taught and influenced by him, from the precious Riches of whoſe Mercy we have received the Bible for Doctrine, for Correction, for Exhortation, for Comfort, and for Amendment.

The aforementioned *abſolute* Labour is enjoined to the Labourers among the *Indians* as part of their Inſtruction: The firſt of theſe Miſſionaries which I ſaw there was come from *Greenland*, and he was one of theſe *abſolute* Labourers; it was the firſt Summer of my being in *Germany* when he came from thence; and as we eat at the ſame Table, and lay in the ſame Chamber at *Herrnhut* during a whole Winter, I was greatly ſurpriſed, and no leſs troubled, to ſee him ſo looſe and immoral, that he ſeemed to be *void of all Grace in the Heart*; paſſing his Time, Day after Day, in jeſting, laughing, and telling idle Stories; and what was his ſupreme Delight, ſmoaking of Tobacco. When at any Time I offered a Word of Reproof, he would anſwer with a Pout, you are a conceited Pietiſt.

Pietiſt. Whom could ſuch a one as you convert? I often thought within myſelf, what a Converſion of the Savages muſt this be, under the Management of ſuch a Convertor. At that Time I was unacquainted that this is the Principle of their great Men; as I afterwards experienced. This is the Way of their Scribes and Rulers at the Iſland of St. *Thomas* and other Places; and like Fathers, like Children: for I have ſeen, both at *Marienborn* and *Herrnhaag*, ſuch Children, that none in the World can exceed them in Wickedneſs and Impudence; the bleſſed Fruits of hearing themſelves called Children of Salvation, when once they can repeat ſome of their Songs by Heart.

It is a frequent Queſtion; if their Irregularities be ſuch, how is it that they wear a continual Smile in their Looks, and love one another ſo affectionately? I anſwer according to my Knowledge from St. *James*, who ſpeaks of three Kinds of Wiſdom, heavenly, earthly, and deviliſh, *James* iii. ver. 5. There is an Hilarity runs through all human Nature; it is ſeen in the wildeſt Nations, for they have their Songs, Dances, and Merriments; this Sportiveneſs even reigns among the brute Creation, they ſkip and play, eſpecially when young and well fed; this is an animal and earthly Gladneſs. Secondly, a deviliſh Joy which is ſet forth in the Offerings of the Heathens, *Iſa.* lvii. 5. enflaming yourſelves with Idols under every green Tree, and ſacrificing the Children. In theſe wretched Times of Seducement it behoves every one, and oh, that they would! to lay to Heart St. *Paul*'s Injunction: *Be ye not conformed to this World, but be ye renewed in your Mind, that ye may prove what is that good and acceptable, and perfect Will of God.* When therefore the Mind is without any

Senſe of this Proving, it is no Wonder it entangles itſelf in ſuch Errors; and a moſt lamentable Thing it is, that the Danger being ſo dreadful the true Proving is ſo little thought of. Now, what a Joy muſt it have been to the Heathen and idolatrous *Jews*, to kill and burn their Children to the Gods with Rejoicings? it is undeniable that ſuch Joy muſt be injected by the Devil, it cannot but be his Work; for in ſeveral Places God complains of their offering to the Devil their Sons and Daughters, which they had brought up for him. In one Place it is, *their burning is as a Furnace*; another Place ſays, *They run into the Fire as a Camel into her Luſt*. The firſt Step towards becoming a falſe Teacher is a Departure from God; the juſt Puniſhment of ſuch Apoſtacy is their Rejection, which in ſome is ſeen to be accompanied with a Spirit of *Magic*, operating in Dreams or by Inſpirations; of which, incredible as this may appear, I my own ſelf have had but too convincing Experience; I was once, for a while, deceived by a fair Appearance in one who was poſſeſſed of this magical Talent; he could inject Dreams into me, and in thoſe Dreams get from me what he would; he could further impreſs on me a ſtrong Senſation of his Diſquietudes; 'tis not only I, but other Perſons ſtill living, who have felt this ſupernatural Malignancy, and his Name is *Berneſdorff*. In this reſpect it is, that God complains of the Dreams of the *Jews*, and of the Workings of the Spirit in the falſe Prophets.

As the abovementioned principal Claſs rejoices with ſo much Rapture over the venereal Energy, and extoll it as a Heart-reviving Cordial, they *ſtile the male and female Members co-operating therein*, venerable *Members:* In the *twelfth Appendix* and the *two Additions* which are in Print, there is a curious Diſplay of the ſenſual Felicity of theſe renowned Dig-

Dignitaries; and whoever takes a View of that, and their impious Expreſſions relating to godly Living, and the Evidences of holy Men, together with the ſlagitious Practices of their *Abſoluteneſs*, their Stygian Magic and Power of Illuſion, then this lovely Child may be ſaid to ſtand *abſolutely in puris naturalibus* before them. To ſuch an Enormity does their deviliſh Joy riſe, to the Contempt of God and every divine Truth.

Permit me now to deliver my own Sentiments of heavenly Joy, ſpringing from that true Tranquillity of Mind, which is only obtained by attending to the gracious Invitations of the Saviour, and by learning from him, under the eaſy Yoke of Self-denial, true Meekneſs, Patience, and Gentleneſs. Oh bleſſed State of ſuch a Soul! There the Kingdom of God is ſet up and eſtabliſhed; there Righteouſneſs, Peace and Joy in the Holy Ghoſt, ſway the Scepter; there Exultation is tempered with Reverence; no Levity or Riot dwell there.

I aver to have heard the Count ſay theſe Words, *What the ſanctified Tribe chatter about the inward Life of God is mere Fanaticiſm; and as to praying to God the Father, it is no whit better than praying to a wooden, or ſtone God.* The uttering ſuch Words muſt be thought to proceed from his own Experience, being unable to compoſe the Agitation of his Mind but by reading a Story-book till he drops aſleep over it; for this I had from his right truſty Confident, the aforementioned Baron *Watteville*; another, who is alſo near him, has ſaid, *There is a certain atheiſtical Book which the Count uſes for quieting his Mind.**

* This is *Baile's critical Dictionary*, the Count's Treaſure of Knowledge.

Thus the Count, by his own Example, manifeſts from his Inability to quiet his Mind, that he does not live in the Spirit of Truth; whence the natural Inference is, that he cannot call upon God the Father in Spirit and Truth, according to Chriſt's Words, *John* iv. 23. So that here a Queſtion riſes, through what Medium he views his Regeneration and Childhood, to know whether it be a right Birth, or an unnatural Monſter?

In this Manner was I affected with all I ſaw and heard among the Community; for I compared every Thing carefully with the Word and Life of Chriſt and his Apoſtles, but found a general Contrariety, and in ſome Points, ſuch a Turpitude as drew from me innumerable Sighs and Tears, which *Joſeph Muller* in his Letter charges on me as an inceſſant Confuſion; but my Emotions were the Reſult of my Attention in comparing every Thing with Scripture; and upon my miſtruſting my Knowledge and Feeling, I alſo brought them to the Teſt of the Practice and Uſages of the primitive Churches, and found they ran in a very different Channel; but the Count ſays, "I ever have and ſtill do proteſt, that the firſt Chriſtians cannot be called a Church, being no more than a Troop of Legaliſts. The Apoſtles were delighted, if they could but get about them ſuch People as would forſake evil and do good, but they were far enough from being converted; and ſo have Matters continued till this Time, before the Saviour could eſtabliſh to himſelf a true Church as is ſeen in our bleſſed Times †.

† Behold and Wonder; the *Herrnhutiſh* Sect holds the Count to be the only true Church, the Lamb's Bride; they call him the *Kyrie*, i. e. Lady (the feminine Gender of *Kyrios* the Lord,) and have made Copies of Verſes on him as ſuch.

Here

Here again the poor Man had no Time to recollect the innumerable Hoſt of Martyrs who have laid down their Lives for their precious Faith, reſiſting even unto Blood. His Thoughts ran on other Things than the Multitudes who came from all Nations, People, and Languages, *Rev.* vii. 9. who came thither out of *great Tribulation*, and have waſhed their Robes white in the Blood of the Lamb, v. 14. poſſibly the Count does not reckon theſe Souls among his bleſſed ones, they coming out of much Tribulation, and not out of Eaſe, Senſuality, and Merriments.

Is it aſked wherefore theſe Souls came out of much Tribulation, and not out of the Gratifications of the *natural* Life? St. *Peter* addreſſes the Faithful in this Exhortation. *Be ſober and watch; for your Adverſary the Devil walketh about as a roaring Lion, ſeeking whom he may devour; whom reſiſt ſtedfaſt in the Faith, knowing that the like Sufferings are accompliſhed in your Brethren in the World. But the God of all Grace who has called us to his eternal Glory Jeſus, after you have ſufferd for a while, make you perfect, ſtrengthen and eſtabliſh you,* 1 *Pet.* v. and 2 *Pet.* i. he ſaith, *That through Faith they ſhall be made Partakers of the divine Nature, having eſcaped the Corruption that is in the World through Luſt*; and beſides this, *they ſhall add to their Faith Virtue, and to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience brotherly Love.* Now this Apoſtle the Saviour himſelf appointed as a Pillar to his Church, pouring out on him his Spirit for the Edification thereof.

‡ The word *natural* is a Word among the *Herrnhuters* peculiarly denoting their Manner of living; and is as well applicable to them as Naturaliſts.

Whereas, talk to theſe People of Soberneſs and Watching, and reſiſting the Devil through Faith, they anſwer with a Sneer, they are not to be caught with ſuch Cobwebs; that they are beneath them; they may do with the Preciſians, but they have enough in the dear Wounds. Are they urg'd concerning the divine Nature, and the Virtues after which the Faithful are to preſs, this they account an Inſult, and whoever takes upon him to deal ſo freely with them, will be thanked with Outrages and Mockery: Of this I myſelf, and likewiſe the aforementioned *Chriſtian Unſpotted* have often experienced; they uſually called ſuch Diſcourſe *the pietiſtical Hobgoblin.*

I obſerved of the Count, that at any Thing which he diſliked, he would ſtorm and rage beyond Meaſure; and when any Brother or Siſter had pleaſed him, he was as much in Extremes the other Way, but upon a Diſguſt no Words were bad enough for them; 'twas well if Excommunication was not fulminated againſt them; In the whole Tenour of his Behaviour there appeared little Godlineſs; I never heard that in the Congregation he ever took any Care to put the People in Mind that whatſoever they do, they ſhould do it with all Humility and Devotion, as in the awful Preſence and to the Honour of the holy and bleſſed Trinity; ſo far from it, that if either the Voices or the Muſic happened to fall into any little Diſſonancy, he would thunder out that they did not mind his Orders, and indeed, it behoved theſe poor People to attend all his Motions as they valued their Souls, to walk ſtrictly up to his Directions in every Reſpect; he alſo taught them that, in Order to be ſaved, they muſt not meddle with doing and forbearing, meditating and

and examining, but only get into the Sides in Order to be ſaved; it was apparent from all his Uſages and Teachings, that ſenſual Gratifications have a much larger Share of his Heart than divine Truths.

But all enlightened Souls, on the contrary, hold it neceſſary to abide by theſe Words of St. *Peter: We have a ſure Word of Prophecy, to which ye do well that ye take Heed as unto a Light which ſhineth in a dark Place till the Day breaks, and the morning Star riſeth in your Hearts.* 2 *Peter* i. which agrees with what St. *John* ſays, 1 *Ep.* 1. *If we walk in the Light, as he is in the Light, we have Communion with each other, and the Blood of Jeſus his Son cleanſeth us from all our Sins*; ſo that all real Followers of Chriſt whom he hath called and begotten with a holy Calling, walking in his Light, conformably to the Goſpel, muſt be very ſenſible that to ſtrive to enter by the narrow Way (alas! found by ſo very few) is another Thing than *a negligent eaſy ſenſual natural Life*; the Saviour himſelf ſaying, *Many ſhall ſtrive to enter by that Way, and ſhall not be able*; therefore ſay I unto unto you, *ſtrive that ye may enter in at the ſtraight Gate.* For as it coſt our Leader, the Captain of our Salvation, no leſs than his Blood to make a Paſſage through the fierce Wrath of God and the Kingdom of the Devil, ſo is Satan with all his Agents permitted to oppoſe every Soul in the Preſervation of their Faith, the Proofs of their Fidelity, and the Attainment of the Virtues of the divine Nature, by a firm Reſiſtance of that Enemy who Day and Night goes about to deſtroy.

Therefore is it that in ſo many Places we are exhorted to watch and pray, that we may not be robbed of what we have received through Grace.

It

It is not in vain that the Spirit in the Revelation ſays to the Angels of the Churches: *He who overcometh as I have overcome, ſhall inherit all Things*; but when theſe precious Words of the faithful Saviour are inſiſted on to theſe Sectarians, would it be imagined they would offer to jeſt them away, ſaying: *If I inherit all Things how will others fare, and what will become of my Children?*

Since then all true Champions and Followers of Chriſt cannot but experience, that to fight ſtoutly againſt all the Powers of Darkneſs, and againſt Fleſh and Blood, and the ſpiritual Wickedneſs of Men who affect an uſurped Power over Souls and Bodies, and who ſtick not at an infernal Magic, to bring under thoſe who have Virtue and Senſe enough to diſdain a Subjection to them. Such Souls who by the Strength of the Blood and Merit of Chriſt, by watching, praying and ſtriving, have made their Way through the Craft and Violence of Man and Fiend, theſe know by Experience what *Tribulation* is. Whilſt theſe People make a Mock of them, and call it a viſionary Hobgoblin and Reverie to talk of fighting the good Fight of Faith; it is manifeſt herein that they are a barren baſtardly Breed, which derive not their Life from the true Regeneration, elſe they could not one and all, but love and cheriſh thoſe Souls which are come out of great Tribulation, and have waſhed their Robes white in the Blood of the Lamb.

But what can be ſaid. Theſe People call themſelves of the new *Period*; for according to them, *the Saviour has now ſhewn his People a new, eaſier, and ſhorter Way than heretofore*; and this it is that the godly Folks, as they ſay, with their Brains ſtuffed with the good Things of the Bible, carp at in

in the Saviour's People; as if they were tied down to good Works, and doing and forbearing.

But when I take the Manners and Procedures of this People into Conſideration, and compare them with Scripture, I find their new Period, their eaſier ſhorter Way, to be juſt that of the Children of God in the new World, who would not be controlled by the Spirit of God; the World was full of Violence and Tyranny and *Men of Renown*; for theſe People have their Tyrants and Men of Renown, and violent to ſuch a degree of Impiety, that they are for deſtroying all Diſcipline and Godlineſs, all Obedience to the Goſpel and following the Footſteps of Chriſt; and to this End take upon them to require of Souls which through Grace are awakened, convinced, called, and fructified, to reject all this as filthy Rags, and as it were naked and deſtitute, throw themſelves at the Feet of the Community to receive a Bleſſing from them; then they might be made ſerviceable to the Community, to whom otherwiſe they are accounted but a Burden.

He who is ſo far gone in Perverſeneſs, and can take weak Man's Word for Bleſſings preferably to the Word and Grace of God; in ſuch a Soul the Light of the new Life is extinguiſhed, and every divine Plant rooted up by theſe ſpiritual Robbers, Spoilers, and Murderers; and inſtead of God's Favour they are complicated in Magic, and by a righteous Judgment ſmitten with Frenzy, *Deut.* xxviii. 28. Thus theſe Diſciples are initiated in the School of Satan, and confirmed in execrable Errors, having poured Contempt on the Invitations of Grace, ſinned againſt the Word of Truth, and have paid more Regard to the Voice of Men, than the Teſtimonies of the Father, Son, and Spirit,

Here

Here in *Penſilvania*, the Count was heard to ſay, that St. *Paul* complains that he had not any one like-minded with him beſides *Timothy*, but he could glory in having twenty-four Brethren who were in every thing of a Conformity with him; and who can tell their Number now? and in this he extolls his Community above the primitive Chriſtians. I heard one of his Labourers ſay, the *Papa* is ſuch a Man that I queſtion whether the World ever ſaw his Equal.* Were St. *Paul* himſelf to come among the Community, he would look upon it with Amazement in Compariſon of the Communities in his Time.

I was once talking of *David*'s heroic Faith to a Man of conſiderable Learning, by Name *Lieberkuhn*, who with a Laugh anſwered, David *was indeed a legal good Man, and had many fine Things in his Head, but with an empty Heart. Your* David *was nothing in Compariſon of a common Brother, who joins with the Lord's People at his Table*, and every *abſolute* Brother will ſay the ſame Thing; ſo that it is eaſily conceived that their impious Intoxication will make no Difficulty of advancing their Inventions above the Bible; and as their Doings appeared to me to wear the Livery of Profaneneſs and Frenzy, no Wonder that they looked upon me as a brain-ſick Creature. I knew a Brother who at the beginning was under a glorious Awakening, and for a while walked cloſely to the Intimations of Grace, but afterwards ventured on ſome Duplicity in his Words and Works, at which he inwardly felt the Accuſations of Grace. The

* We are of the ſame Opinion; we firmly believe that Count *Zinzendorf* was never equalled in Effrontery and Depravity, by any Seducer which ever appeared in the World. He has a ſpice of Hereſies and Errors of all Kinds.

La-

Labourers asking him how it ſtood with his Heart, he owned his Condition, his keen Anxieties, the clamorous Reproaches within for not watching better over his Heart in Prayer to the Saviour; upon which his Labourer gave him this ſage Advice, *away with all ſuch Whims; drive them out, and never trouble yourſelf about any thing, fall Back ſall Edge.** The unhappy Man followed this Injunction, ſo that within a ſhort Time he launched out into a falſe Freedom and Security, and into ſuch Diſſolutenes and Petulancy, as if he had never been capable of a ſober Thought. It was a frequent Saying of his, *the Bible is a pietiſtical Book, I plagued myſelf long enough with it, but I know better now than to caſt my Eye upon it*; adding ſometimes, (horreſco referens) *a Cherubim is not more happy than myſelf.*

Another Brother uſed to complain that Levity often carried him into what his Heart could not away with, and that he muſt in good Earneſt turn over a new Leaf: Young Count *Chriſtal* anſwered, *how pietiſtically that* Turning *comes out, let me hear no more of it; there is the Saviour's Wounds rejoice in them, and a Fig for all beſides.*‡

Thence flows their abominable Conceit, if it be poſſible really to conceive ſuch Things, that their

* Many more ſuch ſhittle-brained Labourers, or rather Soul-ſeducers might be pointed out, who in the Banes have given ſuch impious peſtilential Advice to Souls mourning under the Corruptions of their Hearts, to draw them from the Teachings of Grace into Licentiouſneſs and Materialiſm.

‡ Thus do theſe Miniſters of Satan tear out all the Vitals of Godlineſs and Religion, draw Souls into Security, ſo that they turn their Backs to the Inſtructions of the divine Spirit; all Devotion and Piety is laid aſide, and the next Step terminates in Infidelity.

In-

Inventions are of more Moment than the eternal Truths of God; but however momentous ſuch Things may ſeem to their Self-complacency, yet in God's Sight are they no more than *Cobwebs*, as in ſeveral Places of Scripture they are termed; called and brought to free Grace, and the adoption of Children, they have afterwards turned aſide to a Way of their own chooſing, which is quite other than that of Chriſt, and inſtead of glorying in the Lord boaſt of their own Works; in this reſembling the Spinner, of which *Solomon* ſays, *Prov.* xxx. 28. *The Spider worketh with her Hands, and is in King's Palaces*, yet is but a loathſome venomous Inſect: Whereas Men ſhould receive as the only Truth, Chriſt *who of God is made unto Wiſdom, Righteouſneſs, and Sanctification.* This is the declared Will of God; Chriſt the beloved and dutiful Son in the Boſom of the Father, the everlaſting *Yea* and *Amen*, who in his Goſpel has taught his Diſciples that their *Yea* ſhould be *Yea*, and their *Nay*, *Nay*, and that whatever is beyond cometh of Evil. But if this People be compared in their Doctrine, living and *abſolute* working with the Simplicity of Yea and Nay, and what is of Chriſt and what not, the Difference is beyond Expreſſion.

But when the Lord from Heaven ſhall exerciſe Vengeance on all who have not obeyed the Goſpel, and ſhall come like a fiery Tempeſt on all the ungodly Ways of Men, who affect Dominion over Souls which were purchaſed with an incorruptible Price on the Croſs; for come he will in Flames of Fire, to the Deſtruction of all Seducers who hold ſo many Men immerſed as it were, in their magical Clouds; and likewiſe with an Effulgency which ſhall break through that Blindneſs which has ſeized ſo many wavering Souls, and to confirm them in the unerring

erring Way to their Salvation, 1 *Kings* x. ver. 17. Then ſhall the Prieſts of *Baal* be convinced to their confuſion, though now ſo peremptory in their wicked Preſtiges, that they refuſe to liſten to any who offers to undeceive them, blinded by a juſt Judgment on their Preſumption in ſuperſeding divine Truths with their profligate Inventions.

It is amazing that Souls ſhould perſiſt in this Cæcutiency, even before the Tribunal of Chriſt, appealing to their own Doings and pleading, *Lord, Lord, have we not done this or that in thy Name*; but it not being done in evangelical Simplicity and Faith, conſequently from evil Principles, the Judge of Truth and Falſhood muſt neceſſarily ſay to them, *Depart from me ye Workers of Iniquity.*

The Saviour gives us this Criterion by which to determine our Judgment of Men and Sects, *viz. The Tree is known by its Fruits.* Now, if their Power be brought to this Teſt, what is the Reſult? it cannot afford any Aſſiſtance, Light, or Comfort, to a Soul panting after its Deliverance; it cannot fix it in that Truth which is the only Reſtorative from the Dominion of Sin; the inward Man is beyond its Verge; nothing indeed is better calculated to inveigle the Senſes and fill the Imaginations with toyiſh Fancies about the Croſs, and bleeding of the dear Lamb; to draw the Mind aſide to Levity and the Mirth of Fools; yet, ſay they, with a Blaſphemy proceeding from the Breath of the ſeven-headed Dragon, that theſe are the Fruits of the Wounds of the holy Jeſus.

Is their ſpecious *Love* tried by the Love and Doctrine of Chriſt and his Apoſtles? The very contrary is found amidſt all their Boaſtings of the Labour they were put to in bringing Souls to the Savi-

Saviour, but that they chearfully go through it out of Zeal for the Saviour's Love to Souls; now if their Labours for Souls be tried by thoſe of Chriſt and his Apoſtles, the Deceit of them ſtares in the Face; their firſt Tenet is, that they rely upon their new *Period*, as if God will now have Souls to be brought to him by another more ſure, ſhort, and eaſy Way; and thus they in the beginning labour for the Soul *abſolutely*, and repreſent to themſelves the dying of our Saviour on the Croſs with his bleeding Wounds, till they obtain a ſenſible Apprehenſion of them; then, ſay they, farewell to all Anxieties about *doing* and *forhearing*, *ſhalling*, and *willing*, *watching*, and *trying*, come what will. If their ſpecious Love to God and Chriſt be tried by a Conformity of their Doctrine and Obedience to the Goſpel, the invaluable Gift of God's eternal Wiſdom and Mercy; their Love is falſe, there is in it a direct Contrariety to the Love and Obedience of Chriſt; for he ſays, he ſpake nothing of himſelf but what he had heard of his Father, and that the Words of his Father are eternal Life: The Saviour further ſays to his Diſciples; *If a Man love me he will keep my Words*; *he that loveth me not keepeth not my Sayings*; and after his Reſurrection, his laſt Charge to them is, that they ſhould teach all Nations whatſoever he had commanded them.

As to all they ſay of a new Period, it is but Falſity and Craft not grounded upon any one Truth: It is owned, that in the Prophets there is a Promiſe of a new Period where *Iſrael* ſhall be converted; but whatever Outcry theſe People make about it, there is little Appearance of its being come among them, for I never knew of one ſingle ſound Converſion wrought by their Means.

Exa-

Examine their boaſted Love; it is ſo narrow, that no other than their Well-wiſhers have any Share of it; this is no more than a Love of Publicans and Sinners, *Mat* v. 46. Thus confined within themſelves, they have no Title to the Name of Chriſtian; Chriſt having loved us while we were yet Enemies. and our Father in Heaven lets his Sun riſe upon the Good and Evil, the Righteous and the Unrighteous.

Further, this ſpecious Love of theirs, is not only deceitful and a compound of Lies, but what is aſtoniſhing, they go about to make Chriſt a Liar. Chriſt, whoſe Word is Truth, Life, and Spirit, ſays, *the Way to Life is narrow, and the Gate ſtraight, and few there be that find it:* And in another Place, *that Men ſhould always pray and not faint*; and they who Night and Day call upon him ſhall have ſpeedy Deliverance: They on the contrary, will be for deceiving with falſe Appearances, turn praying Night and Day into Ridicule; and as in Battle Array, with a frantic Impiety, ſtrive to demoliſh this ſtraight Gate. A heart-piercing Conſideration it is that numbers of Souls ſwallow their gilded Poiſon, which however ſweet to the vitiated Palate, is rottenneſs to the Bones.

I now recollect my Promiſe at my Departure from hence to *Germany*, of giving Satisfaction to *Henry Antes* and *William Frey*, who charged me upon my Conſcience that when I got to *Germany* among the Community, I ſhould give them a faithful Account of whatever I had obſerved there, Good and Evil; for they had ſeen ſuch Deceits carried on under a fair Outſide that had made them wary; and that if the Community did not anſwer Expectation I ſhould return, and they would defray my Charges; but neither they nor I then

knew the Depth of the Community's Politics, there being nothing to be writ from the Community but what is in its Commendation.* Thus I was deprived of all Opportunity of acquainting them with any of my Uneaſineſſes at the Practices of the Community; and indeed, at that Time, my Eyes were not opened ſo as to perceive that ſuch a Prohibition was a Snare, a Tyranny repugnant to God's written Precept; for God who looketh not to the Perſon of a Man, and whoſe Righteouſneſs is as the Mountains, and his Judgments as the great Deep, will judge the Earth in Righteouſneſs, and all the Nations in Truth, *Pſ.* xcvi. ver. 13. he has not diſpenſed his choſen People from writing and making known their good and bad Things, for their own Amendment and as an Example to their Deſcendents, but Lies and falſe Reports, and blandiſhing Words of Deluſion are an Abomination to him; criminal in themſeves, and the Engines of evil Purpoſes, exalting their Inventions above the Spirit of Truth.

After hearing ſo many groundleſs Panegyrics, and not a few of myſelf, ſuch as thoſe which *Spangenberg*† was pleaſed to ſpread here, what a powerful Witneſs I was in *Germany*, having been viſited by ſeveral Perſons of Rank, Counts and Princes, whoſe Hearts were ſo affected with my Diſcourſes that they left me with Tears. That I was honoured with the Viſits of ſuch Perſons I do not

* It is not only forbid to write any thing of the Ways and Doings of the Community, but all Letters were privately read to the Brethren, and ſuppreſſed or forwarded according as the Contents pleaſed; they make no Conſcience of it, tho' opening of Letters be ſtrictly forbid by Law.

† The Author who was a *Baptiſt*, wore a long Beard, and living as a Solitary in the Garden-Lodge, many Perſons of Rank went to ſee him, from the ſame Curioſity which uſed to draw them to take a View of the Community in general.

deny,

deny, but that I talked ſo movingly to them is what I know nothing of, nor was it any religious Motive but mere Curioſity which brought them, *viz.* to ſee a *Penſylvanian* Hermit who they heard lived in the Garden-Lodge; beſides, their Stay was generally too ſhort for me to ſay a Word to their Hearts. Such Reports among theſe People are like the Sands of the Sea for Number. But how to reconcile *Spangenberg*'s and *Joſeph Muller*'s Accounts of me? the latter ſays I was under a perpetual Confuſion of Mind from my being at *New York* till it broke out, when I deſerted from them; but they are both equally wide of the Truth. So far I acknowledge, that during my ſtay in *Germany* I went through much trouble of Mind, with innumerable Sighs and Tears; but from whence did this ariſe? from beholding their Errors and wicked Ways, with ſome Senſe of my own Failings. *Bleſſed are they who mourn*, ſays the dear Saviour, *for they ſhall be comforted*; and I can truly ſay, *bleſs the Lord O my Soul*; for God and his Word was what alone comforted and ſupported me amidſt the Diſorders and Revilings of a Life totally repugnant to an Imitation of Chriſt; and this no Perſon under a culpable Confuſion can affirm. Such Impurity and Deceit abounding among theſe People, ſuch Stories being forged to draw the World into a high Opinion of them, I cannot bring myſelf to think theſe to be Signs that the Saviour is ſetting up his Kingdom by ſuch Inſtruments, as he would not allow the Devils ſo much as to ſay that he was the Holy One, *Mark* i. 24, 25. As little ſuppoſable is it to me, that the Saviour co-operates with theſe Folks for impoſing upon others with melliſluous Speeches to make a total Surrender of themſelves Souls and Body, deny their own Will that it may be

moulded by ſuch a Set who make a Jeſt of Self-denial and Indifference to the preſent World, and of the Imitation of the holy Life of Chriſt.

Neither can I imagine that it is the Saviour's Will, that a Man ſhall part with his Subſtance to others, for them to ſquander away in Senſuality and Parade; Inſtances of which I have both ſeen and heard to a moſt exorbitant Degree.

Far be it from me to think it the Will of God that a Man ſhall diveſt himſelf of, renounce and throw away as filthy Rags what he has received from the immediate Grace and rich Bounty of his Saviour, and creep naked and deſtitute at the Feet of the Community to receive their Bleſſing, becauſe without this he cannot be made fit to be employed in the Community.

But it is my firm Belief and Perſuaſion that to require any ſuch Thing of Perſons called by Grace, is little better than Satan's bidding Chriſt fall down and worſhip him. This is the Baſilisk's Egg, whoever eats of it, ſuffers an Extinction of the Life of Grace in the Soul; and when trod upon, out comes a fierce Viper, *Iſa.* lix. 5. This laſt I have experienced, and bleſſed be God who preſerved me.

I have often canvaſſed in myſelf with deep Lamentation, for what Reaſons it pleaſed the Lord that I ſhould paſs through ſuch a dangerous School; but when my Unbelief and Fickleneſs preſented themſelves to me, and my Remiſsneſs in following the gracious Call of my Saviour to truſt him in every thing which concerned the Redemption of my Soul; and not having done as I ought, and giving Way to Self Will rather than cloſe with the Spirit of Grace which called me out of pure Mercy, I concluded that the long ſuffering all-wiſe Saviour, who never does any thing without ſufficient Reaſon, left me to run on

in

in my Imaginations; firſt as a juſt Puniſhment of my Perverſeneſs; Secondly, that I might experience the Depths of Satan, how he makes Uſe of Men to ſeduce each other by ſpecious Words and attractive Appearances; Thirdly, that I might learn to ſpeak my Mind with a loyal Confidence and never diſguiſe Truth; Fourthly, that I might acknowledge his tender Care of me, and how he delivers me out of many Dangers without any Gratitude from me; Fifthly, to ſhew me that both in Time and Eternity I have Cauſe to praiſe him alone for all Things.

This I have writ in my ſixty-third Year, when I hope I have outlived the Ductility of Childhood, never more to be decoyed by carnal Notions and Artifices of evil Men, nor be toſſed about with every Wind of Doctrine with which they lie in wait to ſeduce well-meaning Souls. I have now effectually experienced that nothing but a divine Power can preſerve us ſtedfaſt in the Faith in theſe Times ſo full of Dangers. It behoved me to add concerning their voluptuous Life, particularly of thoſe in the *upper Claſſes*, who though many of them were poor mean Folks, now figure in fine Cloaths, powdered Wigs, Watches, and Rings on their Fingers, like the worldly Men of Faſhion, and conform themſelves to the World; that one Motive of this gay Appearance is to allure the wealthy, ſhewing them by their Behaviour, that they have found out a Carpet-Road to Salvation, which no Chriſtians hitherto could hit upon; and this is no lame Contrivance, for the rich are not without a Deſire of being ſaved, but to deny their State and the Pride of Life, was the Rub; now this is got over, here's a new Way which turns off from every Diſcouragement and Hardſhip, a Way of Glitter, Eaſe and Feſtivity;

Feſtivity; a Way ſuited to a *Reſpect of Perſons*, in order to make an Advantage. But were I to relate the whole, it would carry me too far.

The Premiſes, I think, were ſufficient Grounds for my ſaying, *That it was the wickedeſt Sect that has appeared ſince the Apoſtle's Time*, which *Joſeph Muller* took ſuch Offence at, and reported to thoſe who ſent him from Time to Time to ſift me, for which he was the fitteſt Perſon, being my Superintendant.

By this Time the Community were ſufficiently known to me; their fine Mantle of Chriſt's Sufferings was too ſhort to hide their Deformities. Inſtead of the Lamb, I diſcovered the Dragon opening its Mouth againſt God and his Tabernacle (the Hearts of Believers) and *thoſe who dwell in Heaven* *.

I had no ſooner given the Child its right Name, than all the Brethren were ordered not to come unto me, upon which Excommunication I recommended myſelf to the God of my Life, and reſolved to depart, and writ the following Letter to the Count's Son-in-law.

Herrnhaag, May 12, 1747.

Dear Brother John,

" I heartily wiſh you well in the Lord, and as " my Departure will be next Week, and there " is no talking with you Face to Face, I will de- " clare to you the Reaſons why I could not come " into the Community's Doctrine and Practice; " *Iſaiah* ſays, that *They who in Religion chooſe their* " *own Ways make their Soul an Abomination*, and " further calls it a vain Worſhip where the Com-

* The Prophets and Apoſtles, *David*, the primitive Chriſtians and Martyrs, are all moſt ſcandalouſly reviled by this conceited Sect.

" mandments

" mandments of Men are ſet up. Now, I being
" awakened by the Scripture without any Help
" from Man, prefer it to all the Inventions of
" Man; their Effects on the Souls of their Ad-
" mirers are as bad as the Principles from whence
" they ſprung; is this not too plain in our Days,
" when the Truths of the Bible are ſcarce men-
" tioned. The vain Mirth, and whatever to me
" appeared faulty in the Community, I impute to
" the Labourers; the Life they lead and preach
" is promotive of Corruption, and an Indignity
" offered to the Sufferings and Merit of the hea-
" venly Lamb. His Love is my Joy, his Re-
" ſurrection is my Truſt; theſe are my unmove-
" able Sentiments: Yet theſe drew from me con-
" tinual Inſults and Revilings; no Word was bad
" enough for me; I was cut off as a mortified
" Limb. Theſe Things you cannot but know;
" I cloſe with recommending you all, and in all
" Things, to the Love and Guidance of the Sa-
" viour, who of evil can produce good; I thank
" you all for whatever Kindneſſes I have received
" among the Community.

Andrew Frey.

I earneſtly deſire that I may not be conſtrued to extend the foregoing Accuſations to the whole Community; they are meant only of the *upper Claſs* in *Germany*, and careful have I been that the Colours ſhould not be too deep. As to the Sect of *Herrnhuters* in *Penſilvania*, though the Child be not free from the Humours of the Mother, yet is there ſome Appearance of true Religion and Piety; many pray Morning and Evening, the Bible is read in the Hall, and divine Truths are diſcourſed of, but alas! on the other Hand, the Wolves are ſo numerous, that we ſhould

ſhould be inſtant in Prayer that the good Shepherd will preſerve his little Flock from the Seducements and Depravations with which they are ſurrounded.

Reader, whoſoever you are, who ſhocked at the foregoing Account (which in no one Point has exceeded) bleſs yourſelf that you have nothing to do with *Herrnhutiſm*, let me intreat you in Chriſtian Love to turn your Eyes inward, to ſearch whether you are poſſeſſed of the Pearl of great Price; whether the Kingdom of God be within you; whether you are born from above; whether you are one Spirit with the Lord; whether you are crucified with Chriſt; whether whatſoever you do you do as unto God; whether you are transformed in the Renewal of your Mind, for I would hope you not ignorant, that theſe are not to be compenſated either by Orthodoxy of Principles, nor the moſt amiable Morality. Need I remind you, at your Entrance on this momentous Enquiry, to addreſs yourſelf to the Father of Lights, who giveth to all Men liberally; and that the Rule of it muſt be the divine Oracles, not any human Inſtitutions; the Saviour, whom I pray to lead you into all Truth, cloſing his Sermon upon the Mount with the following Words, which, together with the Sermon, cannot but deſerve your cloſeſt Attention; *Whoſoever heareth theſe Sayings of mine, and doth them, I will liken him unto a wiſe Man, who built his Houſe upon a Rock; and every one who heareth theſe Sayings of mine, and doth them not, ſhall be likened unto a foolish Man who built his Houſe upon the Sand.*

F I N I S.

DR. JOSEPH MULLER

*Dr. Joseph Muller and Miss Veronica Frey, married in the month of August 1744, following which time they served the Renewed Moravian Church as housefather and housemother respectively at the orphange at Herrnhaag.

*The couple later traveled to the Neuberg mountains of Switzerland in 1746 and continued their itinerary into the Palitinate and later occupied the summer of 1748 at Herrensdorf, functioning as servant minister to the Pilgrim congregation and attending the Royal Commission on their sojourn to Silesia.

The following extracted from:

Records of OLD MORAVIAN CEMETARY, of Bethlehem, Pennsylvania. Pennsylvania German Church Records, Volune 2, page 498.

Row VIII

1. Verona Mueller, m.n. Frey, 1723-80, Born at Frederick, Montgomery Co., Penn., having been spiritually awakened by the preaching of Zinzendorf, she went with him to Marienborn, Germany, married *Jacob Mueller and served with him in Moravian schools of Germany and England.

Returning to America she was ordained a Deaconess and with her husband, who was also a practioner of minor surgery, superintended the property of the Church of Nazareth and other places, until her husbands death in 1761. During the last years of her life she was aflicted with cancer.

- - end of verbatim extract - -

Note:
Joseph Muller and * Jacob Mueller, are one and the same person.

The author-compiler of this volume, effected long distance telephone contact with the Moravian Church Archives, pursuant to request to obtain a copy of the Joseph Muller autobiography. I was advised that the Church would have to make a translation wherein the cost would be ____.(I find it difficult to that a translation of this 250 year old document has not been made at this date). Inasmuch as I could not obtain a reproduction of the original manuscript verbatim, I respectfully declined to accept a translation by others without prejudice.

COUNT ZINZENDORF

Count Nicholas Ludwig Zinzendorf, had a son, whose name was: Christian Renatus Zinzendorf.

Count Zinzendorf, married (2) Miss Anne Nitschmann, daughter of: David Nitschmann (1696-1772), whom Count Zinzendorf had assigned to missionary duties in the West Indies in 1732. In recognition of this work, Bishop Daniel Ernst Jablonsky ordained David Nitschmann a Bishop in 1735, which was the first in succession of the Renewed Moravian Church.

Count Zinzendorf, died on May 9, 1760.

The Moravian Church in America, was dependent upon the central control of European influence until late in the nineteenth century, at which time the church realized their autonomy.

I consider that Andrew was an intelligent individual, and a very sincere person, one who was not in the least ashamed to speak his mind and his convictions. He appeared to be reaching out for a dimension of fulfillment possibly with a capacity to have rendered a contribution among the leaders of his time if he recognized his niche. The self analysis of his trials and lessons learned with the Renewed Moravian Church activities under Count Zinzendorf reflects something of the character of the man. His quest to investigate was no different than the interest shown by others, George Whitfield and John Wesley were so interested, which resulted in John and Charles Wesley becoming members of Peter Bohler's "Fetter Lane Society", in London. It was John Wesley's visitation with David Nitschmann, that later influenced John Wesley's trip to Marienborn to meet Count Zinzendorf and to spend time in visiting Herrnhut. Since he found nothing of interest to contribute to his ideals, he returned. These latter individuals (the Wesley's) were in due time to be recognized as the outstanding leaders who established the Methodist Society.

One can only imagine the tremendous impact that Andrew's Treatise had upon the world community of churches, the Germantown Brethern as well as the family and the German community at large. The Moravian itinerant clergy who traveled through the country in the early time period, were well respected individuals, thus it can only be presumed a great deal of anxiety existed in their American quarters. No doubt there were also some political re-

verberations*; which tended to resurface from time to time in the years that followed.

I feel that Andrew was attempting to forwarn, as best as he could describe what appears to be a primitive form of early hypnotism being practiced on these youthful subjects, as referenced by "injecting dreams and extracting information in a state of quietude"**I take his writings serious, and am convinced that he relates the truth.

I shall respect his name and his person as Andrew Frey, Gentleman, and a most powerful witness for Jesus Christ, and will remember him as he wished to be remembered:

" A PREDIGER IN FALCKNER'S SCHWAMM"

the compiler

* *Henry Antes, daughter with the Zinzendorf forces in Europe, and his youngest daughter becoming the second wife of Governor Simon Snyder of Pennsylvania.*

** *Reference to Treatise page 52, page 484 of text.*
Note: See TREATISE p 69, this Volume p 501:
quote: "This I have writ in my sixty third year" unquote.
(presumed to be typesetting error) Andrew's parents were married 1692. Reconciliation his birth 1695 not 1685.
compiler

MACK FAMILY GENEALOGY

Mill Owner and Operator in Shriesheim

MR. EBERT MACK
(1540-1610)

Ebert and _____ (_____) Mack, are shown to have reared to sons, whose names are:

Ebert Mack, Born: Occupation: Miller

Hieronymus Mack, Born: (1565-1630) Occupation: Miller

HIERONYMUS MACK

Hieronymus and _____ (_____) Mack, are shown to have one son, whose name is:

Hans George Mack, (1610-1688) Occupation: Miller Farmer

HANS GEORGE MACK

Hans George and _____ (_____) Mack, are shown to have one son, whose name is:

John Philip Mack, (1636-1706) Occupation: Miller Farmer

JOHN PHILIP MACK

John Philip and Christina (Fillbrun) Mack, are shown to have a family of five children, whose names are:

John Philip Mack, Born: 1665 Died: 1689

Anna Margaret Mack, Born: 1668 Died: 1709

John Jacob Mack, Born: 1671

George Conrad Mack, Born: 1674

Alexander Mack, Born 1679 Died: 1735

bibliography p 713-A,B

THE MACK FAMILY

The Mack family were very prominent, highly visible people. The village of Shriesheim was founded in A.D. 764
Ebert Mack (1540-1610) established himself in Shriesheim, where he acquires the Mill and commences activities in the milling business. Ebert Mack, was appointed Mayor of the village of Shriesheim in A.D. 1594.

George Mack (1610-1688), was Mayor of Shriesheim 1655 to 1685.

John Philip Mack (1636-1706) was Mayor of Shriesheim from 1690 to 1691, and was an elder in the Reformed Church, as well as a long term member of the town council.

THE KLING FAMILY

Anna Margaret Kling, wife of Alexander Mack, was the daughter of, John Valentine Kling (1651-1714), who was a member of the town council of Shriesheim, and an elder in the Reformed Church. John Valentine Kling's father, was in his time the Mayor of the city of Heidelberg.

On date 1 May 1708, John Valentine Kling was arrested and charged with pietist activities. The Palatine authorities had requested Mr. Kling to sign a petition denouncing the religious pursuits of his son-in-law Alexander Mack, refusing such request, he was imprisoned along with Stephen Stutzenegger and Esbert Bender.
As a further result of this, the Kling family was excommunicated from the Reformed Church.

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FAMILY OF ALEXANDER MACK

Founder of the Church of the Brethern, A.D. 1708

Alexander Mack, son of:
John Philip and Christina (Fillbrun) Mack,
married: Anna Margaret Kling, on: 18 January 1701,
by: Pastor Agricola, in the village of Shriesheim.

Anna Margaret Kling, was born:
and is the daughter of:
John Valentine and _____ (_____) Kling,
of: Shriesheim.

Alexander and Anna Margaret (Kling) Mack, are recorded to have the following named children:

John Valentine	Mack, born	13 Nov 1701	at	Shriesheim
John	Mack, born	19 Apr 1703	at	Shriesheim
Alexander	Mack, born	25 Jan 1712	at	Shriesheim
Christina	Mack, born	1714	died:	1726
Anna Margaret	Mack, born	1716	died:	in infancy

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JOHN VALENTINE MACK Born 13 Nov 1701

John Valentine Mack, son of:

Alexander and Anna Margaret (Kling) Mack,

married: Maria Hildebrand, on:

at:

Maria Hildebrand, was born:

and is the daughter of:

John and Maria (_____) Hildebrand,

of: Germantown, Pennsylvania

John Valentine and Maria (Hildebrand) Mack, are recorded to have one child, whose name is:

Constantina Mack, born:

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JOHN MACK Born 19 Apr 1703

John Mack, son of:

Alexander and Anna Margaret (Kling) Mack,

married: Anna Mag. Suderin

Bibliography p 713-A-B

ALEXANDER MACK Born 25 Jan 1712

Alexander Mack, son of:

Alexander and Anna Margaret (Kling) Mack,

married: Elizabeth Neisz, on:

at:

Elizabeth Neisz, was born:

and is the daughter of:

Alexander and Elizabeth (Neisz) Mack, are recorded to have eight children, whose names are:

William	Mack, born 31 Oct 1749	at:
Anna Maria	Mack, born 29 Oct 1752	at:
Sarah Margaretha	Mack, born 23 Dec 1753	at:
Hannah	Mack, born 10 Sep 1755	at:
Alexander	Mack, born 18 Jan 1758	at:
Lydia	Mack, born 4 Jan 1761	at:
Elizabeth	Mack, born 2 May 1763	at:
Anna Margaretha	Mack, born 31 Jul 1765	at:

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WILLIAM MACK Born 31 Oct 1749

William Mack, son of:

Alexander and Elizabeth (Neisz) Mack,

married: Agnes Gansz, on: 13 October 1772,

at: Antietem, Maryland

Agnes Gansz, was born:

and is the daughter of:

George Balthasar and (2) Agnes _____ (_____) Gansz,

of: Antietem, Maryland

William and Agnes (Gansz) Mack,are recorded to have a son, whose name is:

Jacob Mack, born:

The Gansz name is misspelled: Gance/Gans/Gants/Gaunts/Gantz

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SARAH MARGARETHA MACK Born 23 Dec 1753

Sarah Margaretha Mack, daughter of:

Alexander and Elizabeth (Neisz) Mack,

married: Jacob Ziegler, on: 2 February 1776,

at:

Jacob Ziegler, was born:

and is the son of:

Jacob and Sarah Margaretha (Mack) Ziegler, are shown to have on child, whose name is unknown, as follows:

_____ Ziegler, Born 7 Dec 1776 at:

Bibliography p 713-A

HANNAH MACK Born 10 Sep 1755

Hannah Mack, daughter of:

Alexander and Elizabeth (Neisz) Mack,

married: Adam Weaver, on: 27 August 1775,

at:

Adam Weaver, was born:

and is the son of:

Adam and Hannah (Mack) Weaver, are recorded to have one son, whose name is:

Alexander Weaver, born 18 Jun 1776 at:

Alexander Weaver, died 11 May 1795 at:

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LYDIA MACK Born 7 Jan 1761

Lydia Mack, daughter of:

Alexander and Elizabeth (Neisz) Mack,

married: (1) Dielman Kolb, on: 1799

at:

Dielman Kolb, was born:

and is the son of:

Dielman and Lydia (Mack) Kolb, are recorded to have three children, whose names are:

Jacob Kolb, born:

Rebecca Kolb, born:

Elizabeth Kolb, born:

Lydia (Mack) (1) Kolb,

married: (2) Jacob Lentz, on:

at:

Jacob Lentz, was known to be a baker in Philadelphia

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ELIZABETH MACK Born 2 May 1763

Elizabeth Mack, daughter of:

Alexander and Elizabeth (Neisz) Mack,

Died: May 1770

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ANNA MARGARETHA MACK Born 31 Jul 1765

Anna Margaretha Mack, daughter of:
Alexander and Elizabeth (Neisz) Mack,
married: Emmanuel Fox, on: 22 July 1784,
at:

Emmanuel Fox, was born:
and is the son of:

Emmaneil and Anna Margaretha (Mack) Fox, are recorded to have one child, whose name is:

Maria Fox, born 22 Sep 1798 at:

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ISOLATED GENEALOGICAL AND HISTORICAL EXTRACT

WILLIAM MACK

Franklin County, Pennsylvania

Son of Alex. Jr. appears with Alexdr. Mack, son of Johannes, both serving, 1781 with Capt. Daniel Clapsaddle. In 1729, the Ship Allen brought the Macks and Kneppers: Johannes Mack; Alexdr. Mack, Sr.; Johannes Valentine Mack; Alexander Mack, Jr., Velten Mack; Feltes Mack; Anna Margaretta Mack; Wilhelmus Knepper and Ferina Knipper.

PENNSYLVANIA ARCHIVES, 5 SERIES, VOLUME VI, p 117

ISOLATED GENEALOGICAL AND HISTORICAL EXTRACT

ALEXANDER MACK (MOCK)

Franklin County, Pennsylvania

Is shown in service 1780-81 with Daniel Clapsaddler. Under "Valuations", 1799, in Washington township.,Alexander Mack, Sr., son of Johannes, has 2 log houses; half stonebarn; stone spring house and cows. Jacob Mack, Sr., son of Johannes, has 128 Ac. land; log house and barn; spring house, horses and cows. Jacob, Jr., Alexdr. Jr., and John Mack have horses and cows. He moved to Bedford Co., Penna, where he left a Will, dated Nov. and Prob. Dec. 1811. He had already given portions to his children at the time of their marrying. Eldest son John; Eldest dau. Elizabeth, wife of John Gerber; Sons Alexdr. and Jacob; dau. Sarah, wife of Daniel Longacre; dau. Ann, wife of Samuel Gerber; "I live with my son Jacob and his wife who attend me". Exrs: Sons John, Alexdr. Jacob, all of Woodbury twp. A descendant states that the above Alexdr. Mock was a son of Johannes, and a grandson of Alexander Mack who founded the Church of the Brethern and a church History, by Brumbaugh, shows that Johannes, went to the Antitum" country. One George Mock, also left a Will in Bedford County, dated and probated 1810. To his wife Eve "all wool which is now clipt of the sheep and one third of my estate during widowhood". Peter Mock, St. Clair twp., Bedford Co., Penna, left a Will dated 1815, Prob. 1817 leaving many children and grandchildren.

PENNSYLVANIA ARCHIVES 5th SERIES, VOLUME VI, p 71, 94, 117

ALEXANDER MACK Born 18 Mar 1834

*Alexander Mack, son of:
Rev. Jacob and _____ (Longanecker) Mack,
married: Elmira Josephine Allebaugh, on:
at: Fayette County, Pennsylvania

Elmira Josephine Allebaugh, was born:
and is the daughter of:
James M. and Elizabeth (_____) Allebaugh,
of: Fayette County, Pennsylvania

Alexander and Elmira Josephine (Allebaugh) Mack, are known to have a daughter, whose name is:

C. Leonora Mack, born:

*Alexander Mack, was President of the First National Bank, of Masontown, Fayette County, Pennsylvania.

C. LEONORA MACK

C. Leonora Mack, daughter of:
Alexander and Elmira Josephine (Allebaugh) Mack,
married: William Sterling, on:
at Fayette County, Pennsylvania

William Sterling, was born:
and is the son of:
Johnathon and Mary Ann (Hart) Sterling,
of: Fayette County, Pennsylvania

JOHN JACOB SCHNEBELE

The study of identities of this early period is most interesting and provides a challenge for those individuals involved in contributing to Brethern History, for example: "John Jacob Schnebele" (1659-1743), born in Switzerland, and Died in Lancaster County, Pennsylvania. This is the gentleman, who in 1710 was a resident of Mannheim, who apprised the Mennonite brethern in Holland of the five convicted galley slaves, namely Liebe, Baumgartner, Luithi, Whetrich and Brobst; and worked for their release with the Duke of Savoy.

The name Schnebele, does not appear in Brethern writings as this gentleman was a Mennonite. In the early records of his family, nothing is known except John Jacob the Immigrant and his son Jacob, who settled in the Conococheague as early as 1734. The Schnebele name is now written "Snively", and I offer the following information worthy of further in-depth research, under the heading of "early family relationships":

Jacob Ziegler, married: Sarah Margaretha Mack,
daughter of: Alexander and Elizabeth (Neisz) Mack.

Said Jacob Ziegler, is the son of:
Andrew and Elizabeth (Kolb) Ziegler.

Said Elizabeth (Kolb) Ziegler, is the daughter of:
Dielman and Elizabeth (Schnebele) Kolb.

 continued

Elizabeth (Schnebele) Kolb, is considered to be the sister of Jacob and the daughter of John Jacob Schnebele.

Dielman Kolb, married: Lydia Mack,
daughter of: Alexander and Elizabeth (Neisz) Mack,
was possibly the son of Henry Kolb, (brother of Elizabeth Kolb)

Said Lydia Mack, married: (1) Dielman Kolb
(2) Jacob Lentz (Philadelphia Baker)

CONCLUDING REMARKS

ESCAPE ROUTE OF MENNO SIMON

Rough Sketch
No Scale

Buster

One cannot help but fall into periods of deep contemplation in dwelling upon these events of ancient times, where such historical writings provide a picture that we might comprehend the severity of these times.

The year of A.D. 1532 reveals the "thrust of wrath" as a result of the Waldenses preaching and exhorting in public, in Solothurn. (Ernst Muller p 72). and the Zofingen debates, of the same year, (Ernst Muller p 35).

This resulted in the 24 Articles of Common Proceeding, in the increase of the movement against the weidertaufers, as stated in this action:

"The authorities of State and Holy Church (Catholic), must prevent these people from polluting the people and poisoning their minds with this doctrines".

The officers were appointed at this convention of the chief cities of Switzerland, to see that the demand of the Holy Church was carried out.

It is in the period following this concentrated effort of the Catholic church and the State authorities, that many fled to the Baltic region where they wandered along the coast and the area of the Weichsel river. (Brons p 248)

The map is intended to relate the geographic distance traveled by Menno Simon and his sick wife, together with their followers as Menno escaped the vengeance of the Catholic Arch Bishop in the year of A.D. 1545, as they made

the trek along the north coast towards Liefland (Finland), preaching, baptizing, and establishing small congregations, as some of the travelers stayed at locations enroute.

Three mennonite congregations started by Menno Simon and Dirck Philip, maintained a "Register" from that date down to 1884, as it was at the time, that Anna Brons of Norden, effected her writings for her book, "Taufgesinnen oder Mennonites". The first Bishop was Hans von Swinderin, who was succeeded by Bishop Quirin von der Meulen at Danzig, who at his own personal expense, printed a Bible called the "Schotlandische Bible". Bishop Hiltze Schmidt, succeeded von Swinderin.

Menno Simon, died on 23 January 1559, and is buried at Liebeck, on the baltic coast. (Brons p 102)

In the year of A.D. 1613, sixteen mennonite families are recorded living at Elbing, and the year of A.D. 1642, indicates mennonites building dykes along the Drausees and the Sogat rivers.

Thus it is highly probable that such evidences of Stentz familes in the northern regions, may possibly be descendants of some of these migrant refugee's from that period 200 years earlier, who took root, and whose descendants possibly scattered elsewhere.

See appropriate pages: European Stentz Families

As relates to the possibility of individuals who were a part of the congregation at Schwarzenau, in Westfalia, who may have been left behind, or chose to remain in Europe, I submit the following:

Extract portion of: EUROPEAN ORIGINS OF THE BRETHERN

V Emigration, para: 31, p 431

"Two existing groups in Europe claim the Schwarzenau eight as their ancestors. One is the group of Bruder meeting in Schwarzenau who cherish folk traditions about the early Wittgenstein Brethern. They are theologically aligned with the nineteenth-century English movement led by John Nelson Darby. The Danish Church, Christi Menighed or the Assembly of Christ, trace their origin from the first eight through two Danish Brethern, Simon and Soren Bolle, who went to Denmark in 1737. On the Christi Menighed, see the note, "Brethern in Denmark and the Scandinavian Countries", in the Brethern Missionary Herald (Winona Lake, Indiana). October 6,1956, XVIII, No. 40, 608; a letter from Pastor E. J. P. Hansen, Copenhagen, to D. F. Durnbaugh, November 16, 1956."

end of quote

MECKLENBURG, SCHWERIN

Johan Hartwig Stentz, marriage, Anna Marg. Peters

Maria Elizabeth Stentz, born 18 Jul 1790

Anna Greth Stentz, born 27 Nov 1792

Thrin Ilse Stentz, born 13 May 1797

compiler

SKANDERBORG, DENMARK

Marius Jacomson Stens, marriage, Jacobine Sorine

Anna Marie Stens, born 27 Jun 1867

compiler

MAP OF DENMARK

In my foreign activities, I made contact with one:

Mr. Oluf Stentz Olessen, of Copenhagen, Denmark

two children: Erik Stentz Olessen, and

Loneholst Mediach Stentz,

Oluf stated that the Stentz portion of his name was derived from his mother, who was a Stentz, and indicated his mother hailed from Skanderborg in the heart of Jutland.

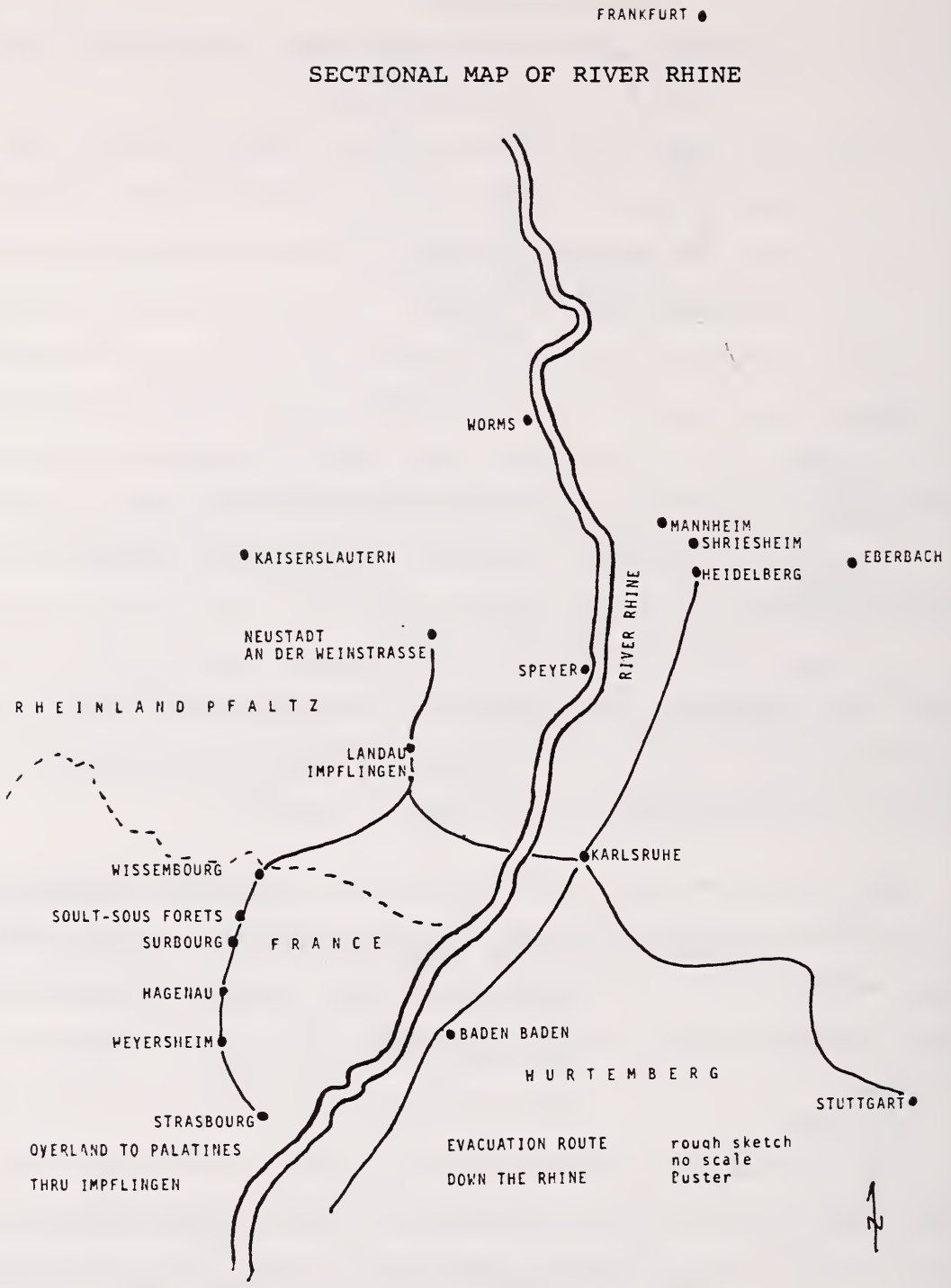
Such was an impromptu call intending to ascertain if a meeting could be arranged, however Oluf was scheduled for an immediate meeting and I was enroute by private aircraft for Augsburg, thus our meeting must await another day. This contact was made in 1981.

This information set forth for the record, in the event that such future contact must be deferred to others, in my behalf. I considered the information such that it could not be exchanged over the telephone, but rather by direct meeting.

Oluf stated he is a strategic planner for the Danish government.

compiler

SECTIONAL MAP OF RIVER RHINE



WORMS	49.^{38}N	8.^{22}E	FRANCFORT	50.^{07}N	8.^{40}E
NEUSTADT	49.^{21}N	8.^{08}E	MANNHEIM	49.^{29}N	8.^{29}E
LANDAU	49.^{12}N	8.^{07}E	HEIDELBERG	49.^{25}N	8.^{43}E
IMPFLINGEN	49.^{10}N	8.^{07}E	SPEYER	49.^{19}N	8.^{26}E
WISSEMBORG	49.^{02}N	7.^{57}E	KARLSRUHE	49.^{03}N	8.^{24}E
SURBORG	48.^{55}N	7.^{51}E	BADEN	48.^{32}N	9.^{00}E
STRASBOURG	48.^{25}N	7.^{45}E	STUTTGART	48.^{46}N	9.^{11}E

Impflingen being a junction on the trail northward to the Palatines, might possible have served as an "aid station" or "message center" for the itinerants.

Jacob Reverend Stentz, whose age is reconciled as 78 years at the time of his death in 1722 (extracted from records of Henrich's birth in 1690) reflects a period of 30 years residency in that area.

I hope to return and continue researching the period of 1675-1710 in the event some records may exist.

It is recorded that many families and individuals who fled Switzerland during the last quarter of the century migrated to these environs of Alsace, as they were itinerant working in the vinyarnds, hiding in the forest, until forced to leave.

"THE SPIRIT OF THE WALDENSES"

The History of the Waldenses, Mennonites and the Brethern, is a "Legacy of Inspiration", as meaningful and impressive today as ever before. It would require many books to contain the the names of all of the individuals who martyr'd with their lives and those afflicted for the name of Jesus Christ, for of those whose forebearers survived, whose descendants came to America, this rewarding legacy of History can serve a purpose of cohesion to the greater family extension of the church community. It is a subject that should be related to the members.

The all important subject of "Human Rights" on the world agenda requires a solution that can only be brought about by free people. The citizens of tomorrow may find a reservoir of inspiration and understanding in this History. Our western world leaders refer to many of these enslaved as "political dissidents", the government that keeps them in bondage refers to these poor souls as "criminals". There can be no effective substitutes for words properly defined to provide a common meaning and understanding, for the solution commences in speaking the truth. Lest we forget,

"WHAT IS PAST, IS PROLOGUE"

the compiler

DEDICATION

It is with great respect, that I dedicate this volume to the memory of our ancient ancestor forebearer:

HANS STENTZ

Called a Mennonite Teacher by his people, who was adjuded guilty of preaching the Holy Gospel, in violation of the edicts of the state, prescribing and enforcing the rules of conduct, as established by the Holy (catholic) church, who stood with dignity, refusing to recant his beliefs and position, as the tribunal of his peers declared him "unsafe", and sentenced him as a galley slave on date 15 January 1648, Zurich, Switzerland.

It is with respect that recognition include the decendants and colateral family members, who have carried on in their respective pursuits to spreading the Holy Gospel, to the Glory of Jesus Christ, Our Lord and Savior, and to inspire our family in closer unity of Christian purpose.

the compiler

MEMBERS OF THE FAMILY, DESCENDANTS, RECORDED CLERGY:

Rev. James Keys, (1859-)
Samantha J. (Coleman) Keys

Rev. J. Milton Snyder, (1848-)
Mary E. (Shull) Snyder

Dr. Frederick Swentzel, (1822-1880)
Margaret (Teese) Swentzel

Dr. Henry Christian Swentzel, (1851-)
Margaret Theresa (Jackson) Swentzel

Dr. John B. Livingston Swentzel, (1857-)
Blanch (Liscomb) Swentzel

Rev. James Manning (-)
Susan (Ziegler) Manning

Dr. Augustus Manning Ziegler, (1851-)
Mary (Rettburgh) Ziegler

Rev. Joseph Beck, (1848-)
Elizabeth Emily (Ziegler) Beck

Rev. Markwood Monroe Burtner, (1863-)
Maggie Benedict (Reed) Burtner

Rev. Morrison Weimer, (1866-)
Annie Rebecca (Reed) Long

Rev. Aaron Albion Long (1868-)
Katie Snyder (Reed) Long

Rev. Alfred Mathias Strang, (1925-)
Mary Ellen (Oliver) Strang

Rev. H. F. Cares, (1852-)
Emma Ermina (Plough) Cares

Rev. Isiah Edie, (1859-)
Nancy Loretta (Bowman) Edie

Rev. Amos Poorman, (1846-)
Sarah J. (Evans) Poorman

Rev. Peter S. Swinehart, (1847-)
Mary Elizabeth (Biggs) Swinehart

Rev. John Alleman Wayne County, Ohio (-)
Nancy (Stentz) Alleman

Rev. Phineas Sturgis, Mt. Moriah Baptist 1854

Rev. George Hertzog, Mt. Moriah Baptist 1855

Rev. Oliver Gans Hertzog

Rev. J. R. Stentz, Martinsville, Ohio 1845

Jeptha Dale Stentz, Born 29 October 1882, at Albia, Iowa, the son of: John Clear and Nancy Alice (Hanks) Stentz.

Served long term activities on the Board of Stewards, and as Manager of Trinity Methodist Church, of Los Angeles, California.

Thirteen year tenure as Superintendant of the Methodist Assembly of Lake Junaluska, North Carolina.

Numerous other posts in the church community.

JANE CARROLL STENTZ

Jane has devoted her life and professional talents towards fulfilling the Christian needs of the world environment in her daily living.

As one of the daughters of:
Jeptha Dale and Mary Chester (Stuart) Stentz, Jane has served on the Committee of Missions as well as the Administrative Board of the First Methodist Church.

Following a missionary term on the faculty of Leonard Theological College at Jabalapur, India, she served on the staff of the Methodist Board of Missions in New York City, counseling students on college and university campuses across the nation. She functioned as Director of United Campus Ministries of Florida Atlantic University at Boca Raton, Florida, and as an audiovisual consultant with the Methodist Board of Education in Nashville, Tennessee.

Before her recent location in Boca Raton, Jane was program Director for the Wesley Foundation at Florida State University.

The Lake Junaluska Methodist Retreat nestled in the mountains of North Carolina, was founded by the forebearers of Jane's family.

Ms. Jane Carroll Stentz, holds two Master's Degrees, One in Christian Education and Bible, from Scarritt College and Vanderbilt University, and an M. Ed. in Guidance and Counseling from Florida Atlantic University. Jane is an ordained Diaconal Minister, of the United Methodist Church.

MAJOR DAVID SULLINS STENTZ

(1919-1943)

Major David Sullins Stentz, Born 18 September 1919,
at Birmingham, Alabama, and is the son of:
Jeptha Dale and Mary Chester (Stuart) Stentz,
lost his life in line of duty:

Major David Sullins Stentz, Executive Officer
First Fighter Group, United States Air Force,
Tunisia, North Africa, 23 May 1943

Major Stentz, worked his way through college, preaching, and envisioned a life in dedication to His Lord and Savior, he was survived by his wife: Mrs. Haseltine Killian (Swift) Stentz, and his son, David Sullins Stentz, Jr.

photo, courtesy of George Stuart Stentz

NEWS ITEMS OF THE DAY

"FORMER PREACHER AND CHEMIST DEVELOP BOMB CARRYING FIGHTER"

"STENTZ AIDS IN DEVELOPMENT OF NEW AIR WEAPON"

"BOMB CARRYING FIGHTER PLANES GIVING HITLER A HEADACHE"

dateline: An Advanced U. S. Fighter-Bomber Base
somewhere in North Africa

"TWO SOUTHERN FLIERS, A FORMER PREACHER AND A CHEMIST, DEVELOP A WEAPON NOW GIVING ADOLPH HITLER A HEADACHE, BOMB CARRYING LIGHTNING FIGHTERS USED TO ATTACK SHIPPING"

"THE STORY BEHIND THE SINKING OR DAMAGING OF 13 AXIS SUPPLY SHIPS AND ESCORT VESSELS IN TWO WEEKS BY THE TWIN ENGINE AMERICAN FIGHTER GOES BACK THREE MONTHS TO A DESERT AIR-FIELD WHEN THE FIRST TRIAL WAS MADE".

THE EVENING STAR, 4 May 1943, Washington, D.C.
NEWSWEEK 25 April 1943

Captain Stentz, was cited for promotion to Major, and was ordered to be transferred as a member of General "Jimmy" Doolittle's staff. During which time, killed in Bombing Raid on Palermo, Sicily, 25 May 1943.

This branch of the family resided in the mountains, isolated from other family branches, and a phoenetic spelling of the family name in court records, has persisted up to the present time.

LEONARD ELDRIDGE STENCE (STENTZ)

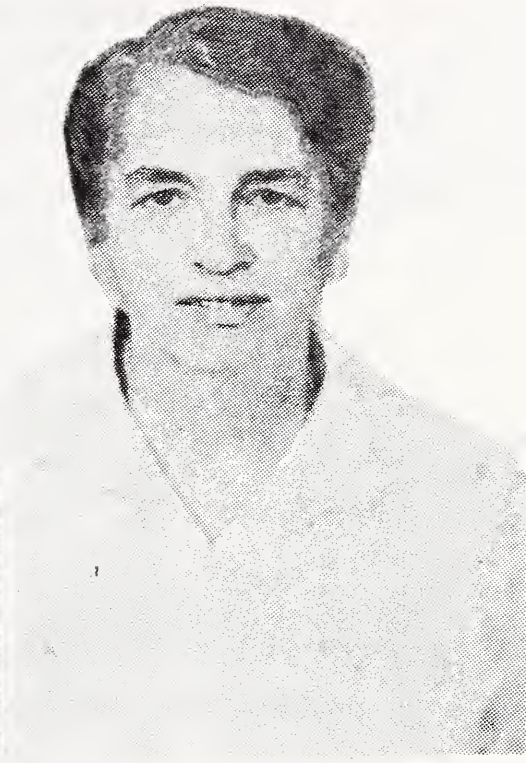
Leonard Eldridge Stence (Stentz), born 18 July 1926, the son of: Frederick William Abraham and Emma Sarah (Aucker) Stence (Stentz), received his theological training at Prarie Bible School and the Transylvania Bible School.

Following his graduation in 1952, Leonard served in his missionary activities in the Andes mountains of Peru.

In 1953, Leonard married Leila (Barton) (1) Farfance

Leila Barton, was born 17 October 1923, and is the daughter of: Ralph W. and Ethel K. (Rumph) Barton, of Minnesota.

Leonard and Leila returned to Peru where they have dedicated their efforts, for the past 36 years and where today they reside at Trujillo on the coast.



Leonard and Leila have established a Church and Bible School, for the training of minsters.

Leanord has been pastoring the past ten years and teaching Bible Schoool, which includes Church History, Doctrine, and Ethics of the National Pilgrim Church.

Leila devotes her special talents in the field of music, in instruction of piano and accordian and directing the choir activities.

MAP OF UPPER PERUVIAN COAST LINE
SOUTH AMERICA
PIURA
CASTILLA
A M A Z O N A S
SANTA CRUZ
CHICLAYO
CAJAMARCA
PACASMAYO
TRUJILLO
P A C I F I C O C E A N
CHIMBOTE
HUANUCO
CORDILLERA CENTRAL
ANDES
PAMPA DEL SACRAMENTO
CORDILLERA ULTRAORIENTAL
BRAZIL
CORDILLERA OCCIDENTAL
CALLAO
LIMA
PISCO
ICA
AREQUIPA
N
ROUGH SKETCH
NO SCALE
BUSTER

PAUL LEONARD STENCE (STENTZ)

Paul Leonard Stence (Stentz), Born 1 October 1954,
at Chicalayo, Peru, and is the son of:
Leonard Eldridge and Leila (Barton) (Farfance) Stence (Stentz),
married: Rebekah Ruth Cooley, on:
At:

Rebekah Ruth Cooley, was born:
and is the daughter of:
LaDette and Miriam (Gruber) Cooley,
of: Pennsylvania.

Paul and Rebekah, both completed their theological studies and later pursued their language studies in Costa Rica in 1983, prior to commencing their missionary activities in Peru.

The family are members of God's Missionary Church of Seffner, Florida.

Paul Leonard and Rebekah Ruth (Cooley) Stence (Stentz), have a family of six children, whose names are:

Paul Leonard Stence (Stentz), Jr., Born:
Phillip James Stence (Stentz), Born:
Rose Sharon Stence (Stentz), Born:
Stephen Andrew Stence (Stentz), Born:
Rhoda Leanna Stence (Stentz), Born:
Daniel Timothy Stence (Stentz), Born:

RUTH LEILA STENCE (STENTZ)

Ruth Leila Stence (Stentz), Born 22 March 1956,
at Cutervo, Peru, and is the daughter of:
Leonard Eldridge and Leila Barton (Farfance) Stence (Stentz),
married: Craig Curtis McLaughlin, on:
at:

Craig Curtis McLaughlin, was born: 14 September 1957,
and is the son of:
Bernard and Esther (_____) McLaughlin,
of: Vermont.

Craig and Ruth commenced their Christian endeavors by ministering to the needs of the Cuban community of Miami, Florida. Their present activities in Evangelism and teaching is in the Andes mountains of Peru.

Craig Curtis and Ruth Leila (Stence)(Stentz) McLaughlin, have a family of fice children, whose names are:

Jonathan Lee McLaughlin, Born:
Nathan McLaughlin, Born:
Luis McLaughlin, Born:
Juanita Lynn McLaughlin, Born:
Joseph Andrew McLaughlin, Born

JOSEPH JOHN STENCE (STENTZ)

Joseph John Stence (Stentz), Born 27 April 1960, the son of: Leonard Eldridge and Leila Barton (Farfance) Stence (Stentz), married: Sonia Angelica Cantoral, on:
at:

Sonia Angelica Cantoral, was born:
and is the daughter of:
Carlos and Emma (_____) Cantoral,
of: Guatemala.

Joseph was a member of the teaching staff and faculty at Penns Creek Bible Institute, prior to his missionary activities in Mexico, Central America and Colombia. Presently Joseph and Sonia are serving in the area of Santa Cruz, Peru.

Joseph John and Sonia Angelica (Cantoral) Stence (Stentz), have one child, a son, whose name is:

Johanns Lee Stence (Stentz, Born:

ESTHER KATHERINE STENCE (STENTZ)

Esther Katherine Stence (Stentz), daughter of:
Leonard Eldridge and Leila Barton (Farfance) Stence (Stentz),
is a single, unmarried person.

Esther is a member of God's Missionary Church of Penns Creek, Pennsylvania. Having pursued her Bible studies at the Institute, in theology and music, Esther served in fulfilling missionary activities at Jerez, Zacatecas, Mexico, and is presently teaching at the ACE Christian school.

Mary Joan Stentz, daughter of:
Ralph Waldo and Mary Ann (Hagerty) Stentz,
as a Professional Teacher and Counselor, has devoted her talents to assisting those in need including christian guidance.
Mary Joan, pursued her formal studies at Marquette University, where she earned her Bachelors Degree in English Literature and Speech and her Master's Degree in Guidance & Counseling.

Dean of Womens Staff, Marquette University
Dean of Womens Staff, University of Florida
Professional Teacher, St. Mary's School, West Chicago, Ill.
Mary Wood High School, Evanston, Ill.
Vocational Guidance Counselor, Illinois Dept. of Labor,
Social Worker, Illinois Dept. of Labor,
Member of Mission of our Lady, Immaculate, Hillside, Ill.

ALAN KENNETH WALTER

Alan Kenneth Walter, son of:

Kenneth E. and Dharlis Marie (Stence)(Stentz) Walter,

married: Anita Jane Duttry, on 27 June 1981,

at: The Church of the Nazarene, Lewisburg, Pennsylvania.

Anita Jane Duttry, is the daughter of:

Ronald Franklin and Bernice Annie (Adams) Duttry,

of: Northumberland County, Pennsylvania.

Alan is Pastor of God's Missionary Church

of Atlantic, North Carolina

Alan Kenneth and Anita Jane (Duttry) Walter, have two children, whose names are:

Andrew Mark Walter, Born 9 June 1982 at Lewisburg, Penn.

Amber Layne Walter, Born 30 June 1983 at Lewisburg, Penn.

STEPHEN PAUL WEST

Stephen Paul West, son of:
Paul and Shirley Helen (Hill) West, of Millmont, Pennsylvania,
married: Judy Ann Walter, on: 27 August 1977,
at: Apollo, Pennsylvania.

Judy Ann Walter, is the daughter of:
Kenneth E. and Dharlis Marie (Stence)(Stentz) Walter,
of: Millersburg, Pennsylvania.

Stephen is Pastor of God's Missionary Church
in Salem, Ohio

Stephen Paul and Judy Ann (Walter) West have a family of three children, whose names are:

Jeffrey Alan West, Born 31 Oct 1978 at Lewisburg, Penn.
Paul Eugene West, Born 15 Apr 1980 at Lewisburg, Penn.
Stephen Richard West, Born 18 Jun 1983 at Lewisburg, Penn.

KENNETH E. WALTER

Kenneth E. Walter, son of:
John Dennison and Mildred Louella (Pike) Walter,
married: Dharlis Marie Stence (Stentz), on 18 June 1955,
at: Scranton, Pennsylvania.

Dharlis Marie Stence (Stentz), is the daughter of:
John F. and Bessie I. (Keiter) Stence (Stentz),
of: Millersburg, Pennsylvania.

Kenneth is preparing to Pastor a new Church
in the vicinity of Alexandria, Louisiana.

Kenneth E. and Dharlis Marie (Stence)(Stentz) Walter,
have a family of four children, whose names are:

Judy Ann Walter, Born 6 Aug 1956 at Harrisburg, Penn.
Keith Eugene Walter, Born 17 May 1960 at Danville, Penn.
Alan Kenneth Walter, Born 25 Feb 1962 at Danville, Penn.
Wesley David Walter, Born 16 Mar 1965 at Danville, Penn.

MAP OF SPECIFIC LOCATIONS:

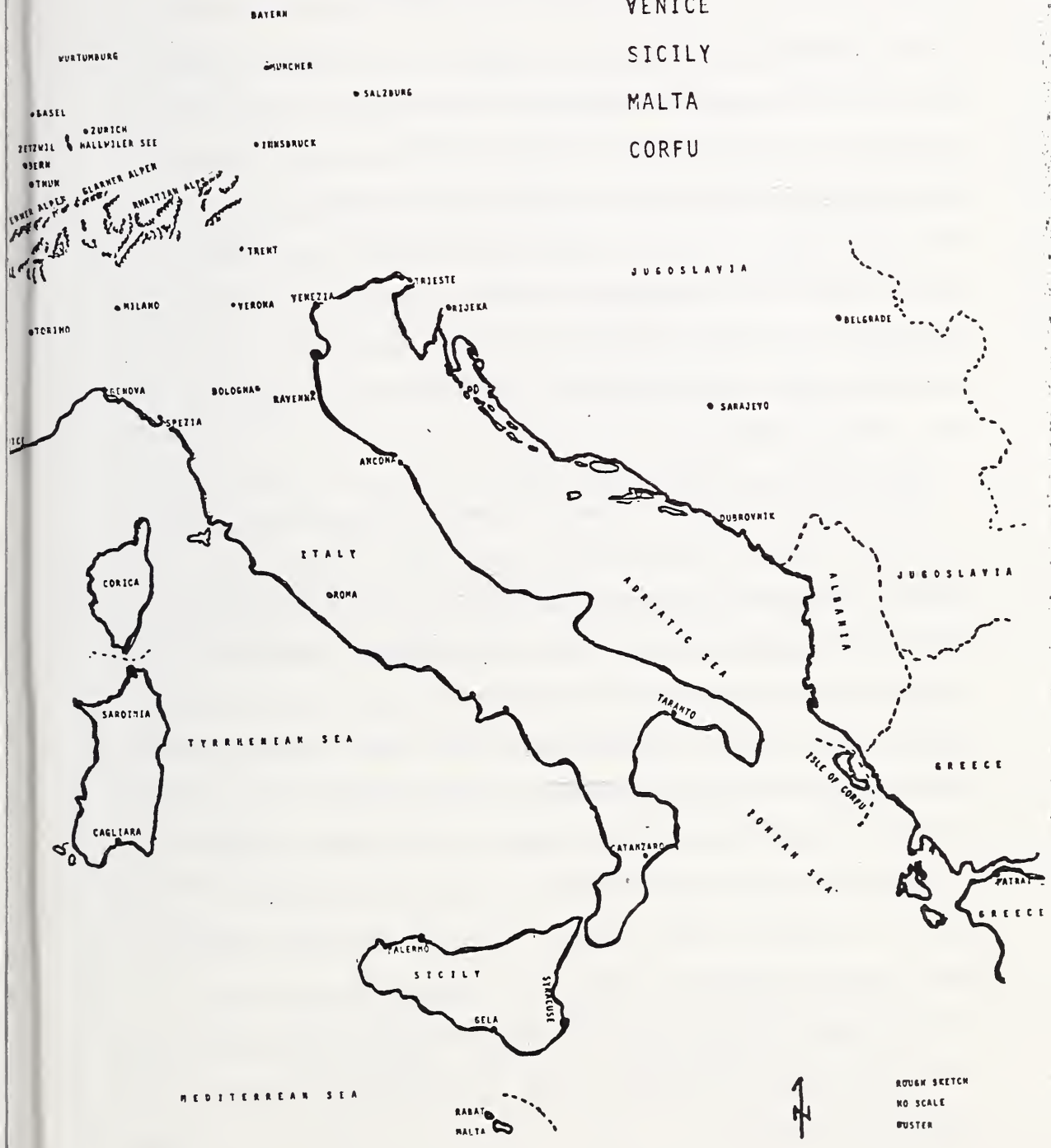
TRIESTE

VENICE

SICILY

MALTA

CORFU



THE FINAL CHAPTER

THE TREATY OF ALBANY

At the Treaty of Albany in 1754, all the lands lying west of the Susquehanna River to the limits of Pennsylvania were supposed to be ceded to or purchased by the white man. But the Indians very soon discovered that their Representatives in the Treaty did not understand the location of the western boundary, not the points of the compass as well as the white Representatives, for by this Treaty they had parted with all their rights as far west as Ohio.

Much of this land had been virtually secured to them by former treaties between the white race and the Six Nations, viz, the Mohawks, Oneidas, Cayuga, Onandagas, Seneca and the Tuscaroras. To say the lease, the purchase of Albany Treaty was irregularly (if not fraudently) gained from them. So flagrant was this fraud perpetrated upon the Indians that Governor Morris in 1755 issued a proclamation in which he denounced the Albany Purchase as a fraud which he said was an affront to the whole world. It took from the natives said He, that which had been virtually ceded to them, and with which they had not knowingly parted, and was so sweeping in dimension that it left them no country east of the Ohio to roam and call their own.

Bibliography, History of Westmoreland County, Penn.
p 34-35

GERMAN TOWNSHIP, FAYETTE COUNTY, PENN.

The Township of German is bounded on the north by Luzerne and Menallen, east by South Union and Georges, south by Nicholson, west by the Monongahela river. There are no mountains nor any considerable elevations in it. The township is well watered, but has no large streams except the Monongahela, its western boundary. Its principle creeks are Browns, Middle and Deep, all flowing, all flowing west and falling into the river. The controlling topographical feature is a series of hills or ridges crossing it from east to west. When viewed from a higher elevation, they resemble a plain covered with a multitude of cones, some large, some small.

In the northeast of the township a considerable number of these mounds exist which have so long engaged the attention of travelers and philosophers, and which Mr. Jefferson speaks in his "notes on Virginia". Their shape has often been described that a repitition seems altogether superflous. Many bits of pottery, stone implements of various kinds, pipes and the remains can be found after plowing or hard rains.

Along the Monongahela, are rocks upon which are cut strange hieroglyphics. Others are indented with footprints of birds and animals, said to have been done when these rocks were in a plastic state. Just south of Middle Run, several rocks may be seen when the water is low, upon which a great many figures could plainly be seen until recently. Of the indentations the rocks below Geneva

are full and perfectly formed. These are out of the water during most of the year, and are visited by many lovers of these mysteries.

(History of Fayette County, Pennsylvania, p 590-591)

Of the many interesting stories following the period of the Eckerlin Brother's in the mid 1700's, relating to the area of western Pennsylvania, none equal the mystery that such prehistoric features played in the events of the early 1800's. The genuine interest in the archaelogical exhibits, coupled with a vidid imagination, for one Rev. Dr. Spaulding, retired minister of the gospel, who devoted time to creating a fictional novel of intrigue, which he titled, "The Manuscript Found". This manuscript was plagiarized by unscrupulous individuals and presented to the world as the Golden Bible or Book of Mormon. The story follows:

MORMONISM

(from the History of Washington County, Pennsylvania p 89-93)

The village of Amity, in all coming time, will be regarded as the Mecca of Mormonism. It was in the year of 1816 that the Rev. Solomon Spaulding, a graduate of Dartmouth College, settled in this rural village, with a view to banish "*ennui*". He was (what is familiarly known as) an antiquarian and travelled far and near to investigate, scientifically, Indian Mounds, and everything else connected with American antiquities, for the purpose of tracing the aborigines to their original source, a portion of one of lost tribes of ancient Israel. While pursuing these investigations, and to while away the tedious hours, he wrote a romance, based upon fic-

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tion; his investigations and history at the same time leaving the reader under the impression that it was found in one of the mounds, and through his knowledge of Heiroglyphics he had deciphered it. As time and circumstances would permit, he would often read to his friends in Amity portions of his fabulous historical romance.

Rev. Spaulding resolved to publish it under the name of "The Manuscript Found", and actually entered into a contract with Mr. Patterson, of Pittsburg(h), to publish same, but fom some couse the contract was not fulfilled. The manuscript remained in the possession of Mr. Patterson between two and three years before Mr. Spaulding reclaimed and recovered it. In the meantime a journeyman printer of the name of Sidney Rigden copied the whole of the manuscript, and hearing of Joseph Smith, Jr.'s., digging operations for money through the instrumentality of necromancy, resolved in his own mind that he would turn this wonderful manuscript to a good account and make it profitable to himself. An interview takes place between Rigden and Smith, terms are agreed upon, the whole of the manuscript undergoed a partial revision, and in the process of time, instead of finding money, they find "curious plates", which, when translated, turn out to be the Golden Bible, or Book of Mormon, which was found under the prediction of Mormon in these words (see Mormon Bible, p 504): "Go to the land Antum, unto a hill which shall be called Shin, and there I have deposited unto the Lord all the sacred engravings concerning his people". Oliver Cowdery, David Whitmer, and Martin Harris, certify that they have seen these self-

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same plates which were deposited by Mormons -- that they were faithfully translated by the gift and power of God, because God's voice declared it unto them, that the work was true, and to place the testimony of its truthfullness beyond the peradventure, eight witnesses, viz: Christian Whitmer, Jacob Whitmer, Peter Whitmer, John Whitmer, Hiram Page, Joseph Smith, Sr., Hiram Smith and Samuel H. Smith (almost all of the witnesses belonging either to the Whitmer or Smith family), testify that Joseph Smith, Jr., the translator, showed them the plates of gold, that they handled them with their own hands, saw the curious engravings, and that the plates were of curious workmanship. Such is the account of the most stupendous imposture which has been perpetrated for many centuries, but more especially upon so intelligent a nation as the American people. An imposture, at which the religious world stands amazed, paralyzing the marriage vow, and defying the power of the general government.

To place this question beyond the possibility of doubt, and to demonstrate the fact that the Book of Mormon was originally written in Amity, Washington County, Pennsylvania, I shall take the testimony of the living witnesses, whose characters are beyond reproach, and beloved by the entire community as persons whose veracity cannot be questioned, and whose intelligence has no superior. The testimony I shall offer is a letter from the Rev. J. W. Hamilton, pastor of the Presbyterian Church in Amity, Pa. -- a letter from Joseph Miller, Sr., the intimate and confidential friend of Rev. Solomon Spaulding, and lastly, a

letter from the wife of Rev. Spaulding, which was originally published thirty-one years since, or in 1839.

1. Letter of Rev. J. W. Hamilton

Book of Mormon

Some time since I became the owner of the Book of Mormon. I put it into the hands of Mr. Joseph Miller, Sr., of Amwell township. After examining it he makes the following statement concerning the connection of Rev. Solomon Spaulding with the authorship of the book of Mormon.

Mr. Miller is now in his seventy ninth year of his age. He is an elder in the Cumberland Presbyterian Church. His judgement is good and his veracity unimpeachable. He was well acquainted with Mr. S. while he lived in Amity. He waited on him during his last illness. He made his coffin, and assisted to bury his remains shere they now lie, in the Presbyterian graveyard at Amity. He also bailed Mr. S's wife when she took out letters of administration on his estate. Mr. Miller's statement may be relied on as true.

J. W. Hamilton

2. Letter of Jos. Miller, Sr.

When Mr. Spaulding lived in Amith, Pa., I was well acquainted with him. I was frequently at his house. He kept what is called a tavern. It was understood that he had been a preacher; but his health failed him and he ceased to preach. I never knew him to preach after he came to Amity. He had in his possession some papers which he said he had written. He used to read select portions of these

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papers to amuse us of evenings.

These papers were detached sheets of foolscap. He said he wrote the papers as a novel. He called it the "Manuscript Found", or "The Lost Manuscript Found". He said he wrote it to pass away the time when he was unwell; and after it was written he thought he would publish it as a novel, as a means to support his family.

Some time since, a copy of the book of Mormon came into my hands, my son read it for me, as I have a nervous shaking of the head which prevents me from reading. I noticed several passages which I recollect having heard Mr. Spaulding read from his "Manuscript". One passage on the 148th page (the copy I have is published by J. O. Wright & Co., New York) I remember distinctly. He speaks of a battle, and says the Amelekites had *marked* themselves with *red* on the foreheads to distinguish them from the *Nephites*. The thought of being marked on the forehead with red was so strange, it fixed itself in my memory. This together with the other passages I remember to have heard Mr. Spaulding read from his "Manuscript".

Those who knew Mr. Spaulding will soon all be gone, and I among the rest. I write that what I know may become a matter of history; and that it may prevent people from being led into Mormonism, that most seductive delusion of the devil.

From what I know of Mr. Spaulding's "Manuscript" and the book of Mormon, I firmly believe that Joseph Smith, by some means, got

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possession of Mr. Spaulding's "Manuscript", and possibly made some changes in it and called it the "Book of Mormon".

March 26, 1869 Joseph Miller, Sr.

3. Letter of Mrs. Davidson, formerly Mrs. Spaulding

THE MORMON BIBLE

Joseph Miller, Esq., and old and highly respected citizen of Amwell township, sends us by hand of Rev. J. M. Hamilton, of Amity, the following communication, which originally appeared in a magazine entitled the *Evangelist of the true gospel*, published at Carthage, Ohio in 1839.

Mr. Miller has, on various occasions heretofore, furnished us with many interesting incidents connected with the career of Solomon Spaulding, and the origin of the so-called Mormon Bible. The present contribution, which consists of a statement from the wife of Mr. Spaulding, seems to furnish conclusive evidence that the "Manuscript Found", written by her husband, and the "Book of Mormon", are one and the same.

Origin of the "Book of Mormon", or "Golden Promise", - as this book has excited much attention, and has been put by a certain new sect in the place of the Sacred Scriptures, I deem it a duty which I owe to the public to state what I know touching on its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by those who dwell in enlightened New England, and

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even by those who have sustained the character of devoted Christians. Learning recently that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abomination.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided at Cherry Valley, New York. From this place we removed to New Salem, Ashtabula County, Ohio, sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrested the attention of the new settlers, and became objects of research for the curious. Numerous implements were found, and othr articles evincing great skills in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity, and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an *historical sketch of this long lost race.* Their extreme antiquity of course would lead him to write in the *most ancient style,* and as the Old Testament is the most

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ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year of 1812. Hull's surrender of Detroit occurred near the same time, and I recollect the date from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nation*, and to have been *recovered from the earth*, and assumed the title of "Manuscript Found". The neighbors would often inquire how Mr. S. progressed in deciphering the manuscript, and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many *singular names*, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the same place at the same time, who was perfectly familiar with the work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburg, Pennsylvania. Here Mr. S. found an acquaintance and friend in Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who was very much pleased with it, and borrowed it for his perusal. He retained it for a long time, and informed Mr. S. that he would make out a title page and preface, he would publish it, and it might be

a source of profit. This Mr. S. refused to do, for reasons, which I cannot state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at the time connected with the printing-office of Mr. Patterson, as it is well known in the region, and as Mr. Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety to all who were connected with the printing establishement. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington County, Pa., where Mr. S. deceased in 1816. The manuscript fell into my hands and was carefully preserved. It has frequently been examined by my daughter, Mrs.M'Kinstry, of Monson, Massachusetts, with whom I now reside, and by other friends. After the "Book of Mormon", the Historical part was immediately recognized by all of the older inhabitants as the identical work of Mr. Spaulding, in which they had been deeply interested before. Mr. John Spaulding was present, who is an eminently pious man and *recognized perfectly* the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears; and he rose on the spot, and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants held a meeting and deputed Dr. Philastus Hurlbut, one of their number to repair to this place and obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to

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prevent their friends from embracing an error so delusive. This was in the year of 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbors when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to purposes of delusion. This historical romance, with the addition of a few pious expressions and extracts from the Sacred Scriptures, has been construed into a new bible, and palmed off upon a company of poor deluded fanatics as divine. I have given the previous narration, that this work of deep deception and wickedness may be searched to its foundation, and its author exposed to the contempt and execration he so justly deserves.

Matilda Davidson

The Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease she has been married to a second husband, by the name of Davidson. She is residing in this place, is a woman of irreproachable character, and an humble Christian, and her testimony worthy of implicit confidence.

A. Ely, D.D.,
Pastor Congregational Church, Monson
D. R. Ely,
Principal of Monson Academy

Bibliography, p 712

LAKE ERIE
ERIE
"TRIBUTARIES OF WESTERN PENNSYLVANIA"
LAKE ERIE
CONNEAUT CREEK
ASHTABULA
PYMATUNING RESERVOIR
CONNEAUT LAKE
CUSSEWAGO
FRENCH
FRENCH
SO BR
BROKEN STRAW
WOODCOCK LAKE CR.
MEADVILLE
OIL
PINE
EAST HICKORY
WEST BRANCH
MENTOR
KIRTLAND
PYMATUNING RESERVOIR
CROOKED
FRENCH
SUGAR
OIL CITY
ALLEGHENY
GREENVILLE
FRANKLIN
EAST SANDY
DEER PAINT
CLARION
SHARON
SHENANGO
NESHANNOCK
WOLF
ALLEGHENY
CLARION
MOSQUITO CR. LAKE
SHENANGO RIVER RESERVOIR
CUYAHOGA
OHIO
PENNSYLVANIA
NEW CASTLE
LAKE ARTHUR
BUTLER
CONNOQUENESSING
KITTANNING
RESERVOIR
MILTON LAKE
MEANDER CR. RESERVOIR
MAHONING
BEAVER FALLS
BUFFALO
KEYSTONE LAKE
PLUM
CROOKED
CROOKED
BLACKHAWK
AKRON
DERLIN LAKE
ROUGH SKETCH
NO SCALE
BUSTER
NORTH EAST CORNER, STATE OF OHIO
N
OHIO RIVER
ALLEGHENY
VANDERGRIFT
SO. BR.
KISKIMINETAS
BLACK LICK
CONEMAUGH
RACCOON
PITTSBURGH
LOYALHANNA
CHARTIERS
GREENSBURG
MONONGAHELA
WASHINGTON
MOUNT PLEASANT
AMITY
YOUGHIOGHENY
CONNELSVILLE
LAUREL HILL
WAYNESBURG
MASONTOWN
CASSELMAN
POINT MARION
PENNSYLVANIA
WEST VIRGINIA
MARYLAND
MORGANTOWN
SCALE
BUSTER
match line

MAP OF GEOGRAPHIC LOCATIONS, IN THE CHRONOLOGY OF EVENTS, RELATING TO:

THE PLAGIARISM OF THE FICTIONAL COMPOSITION, TITLED: "THE MANUSCRIPT FOUND"

AND THE RESULTING INVENTION OF THE SO-CALLED "MORMON BIBLE"

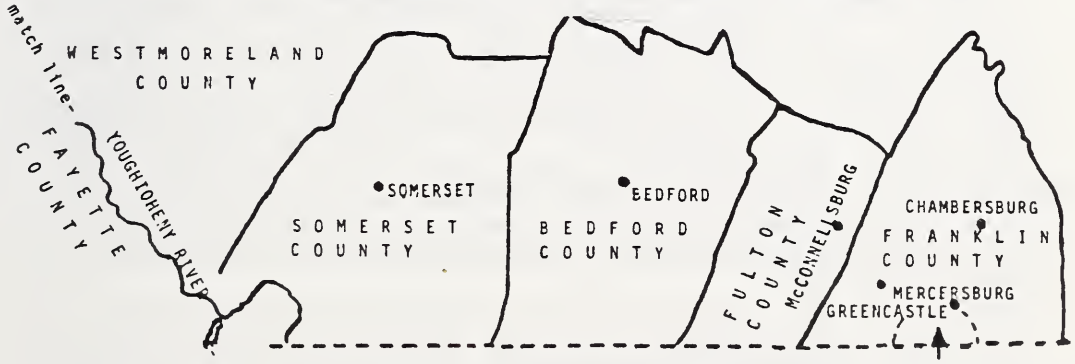
OHIO, LEFT PAGE: LOCATION OF CONNEAUT CREEK, NEW SALEM TOWNSHIP, CONNEAUT COUNTY, OHIO
RESIDENCE OF THE REV. DR. SOLOMON AND MATILDA SPAULDING IN EARLY 1800's
SITE OF PREHISTORIC ANCIENT MOUNDS AND FORTIFICATIONS,
SUBJECT OF RESEARCH BY DR. SPAULDING.

PENN., LEFT PAGE: LOCATION OF PITTSBURGH, ALLEGHENY COUNTY, PENNSYLVANIA
SUBSEQUENT RESIDENCE OF DR. AND MRS. SPAULDING, IN EARLY 1800's
MR. PATTERSON, NEWSPAPER EDITOR.

PENN., LEFT PAGE: LOCATION OF AMITY, AMWELL TOWNSHIP, WASHINGTON COUNTY, PENNSYLVANIA
SUBSEQUENT RESIDENCE OF DR. AND MRS. MATILDA SPAULDING, IN EARLY 1800's
LOCATION, PROXIMITY TO PREHISTORIC ANCIENT MOUNDS AND HIEROGLYPHICS,
ALONG THE MONONGAHELA RIVER IN GEORGES TWP., FAYETTE CO.
SUBJECT OF RESEARCH BY DR. SPAULDING. DEATH OF DR. SPAULDING IN 1816.

OHIO, LEFT PAGE: LOCATION OF KIRTLAND, LAKE COUNTY, OHIO
SITE OF THE "CITY OF THE NEW JERUSALEM" JOSEPH SMITH, 1836
SUBSEQUENT DEPARTURE FOR MISSOURI

PENN. RIGHT PAGE: LOCATION OF ANDREW G. M'LANAHAN, FARM, ANTRIM TWP. FRANKLIN CO. PENN.,
PURCHASED BY SIDNEY RIGDON AND CONSORTS, WHO RETURNED FROM MISSOURI
TO BUILD THEIR PROPOSED, "CITY OF THE NEW JERUSALEM" TO FULFILL THE
VISION OF SIDNEY RIGDON FOR HIS OWN PROPRIETARY MORMON CHURCH, 1847
PROPERTY ABANDONED, ONE YEAR LATER, ALL PRINCIPALS DISPERSED, 1848



PENN, RIGHT PAGE: SIDNEY RIGDON RETURNS

SIDNEY RIGDON, HIGH PRIEST AND PROPHET,
RELATES "VISION OF 1847" FOR HIS OWN
"CITY OF THE NEW JERUSALEM". 400 ACRES,
PURCHASED FROM ANDREW G. M'LANAHAN
APRIL 1, 1847.

ROUGH SKETCH
NO SCALE

BUSTER

SPECIAL EXTRACT OF RECORD, RELATING TO THE TIME FRAME OF 1838

LETTER FROM JUDGE KING

Of their course of conduct in Daviess, I will give you the general facts, for to give particulars would far transcend the limits of a letter. OnSunday, before they marched to Daviess, Jo Smith made known his views to the people, and declared the time had come when they would avenge their own wrongs, and that all who were not for them, and taken up arms with them, should be considered against them, that their property should be confiscated and their lives forfeited.

This declaration, and much else said by Smith calculated to incite the people present - - the next day was set to meet and see who was for them and who was against them; and under such severe penalties that there was none, I learn, who did not turn out; and about 300 or 400 men with Smith at their head marched to Davies. This was on Tuesday, the next day was a snowstorm, and on Thursday they commenced their ravages upon the citizens, driving them from their homes and taking their property. Between 80 and 100 men sent to Gallatin, pillaged the houses and store of Mr. Stalling's and the post office, and then burnt the houses. They carried off the spoils on horseback and in wagons, and now have them, I understand, in a store house, near their camp. Houses have been robbed of their contents, - - beds, clothing, furniture, &c., and all deposited, and they term it "a consecration to the Lord". At this time there is not a citizen in Daviess, except Mormons. Many have been driven without warning, others have been allowed a few hours to start. The stock of all the citizens have been siezed upon, killed-up salted by the hundreds, from 50 to 100 wagons are now employed in hauling in the corn from the surrounding country. They look for a force against them, and are constantly preparing for a siege - - building block houses, &c. They have lately organized themselves in a bank of what they call "Danites", and sworn to support their leading men in all they say or do, right or wrong - - and further - - to put to instant death those who still betray them. There is another bank of 12, called the "Destructives", whose duty it is to watch the movements of men of all communities, and to avenge themselves for supposed wrongful movements against them, by privately burning houses, property, and even laying in ashes towns, &c.

I find I am running out of my letter too much in detail. I do not deem it necessary to give you a minute detail of all the facts, of which am possessed, but to give you the above in order that you may form some idea of the disposition of these people. The Mormons expect to settle the affair at the point of a sword, and I am warranted in saying to you that the people in this quarter of the State look to you for protection which they believe you will afford them when you learn the facts.

Austin R. King

Bibliography
Missouri Republican Newspaper
dateline: November 2, 1838

"MORMONISM IN OUR COUNTRY

The fact that an effort was made, years ago, under the leadership of Sidney Rigdon, one of the first Presidents of the Mormon Church, to build their promised new "City of Zion" within the borders of our county, has passed away from the recollection of most of our people. And yet such was the fact. Joseph Smith, the founder of Mormonism, and Sidney Rigdon were intimate acquaintances for a considerable time before Mormonism was first heard of. Together they planned the great imposture which they subsequently brought into life as the:

"CHURCH OF JESUS CHRIST OF THE LATTER DAY SAINTS"

It was started at Manchester, New York, in April 1830. In January 1831, Smith who claimed to be the "PROPHET OF THE LORD", led his followers to Kirtland, Ohio, which he then said was to be the seat of the City of the New Jerusalem. There they remained until January 1838, organizing the church, appointing Presidents, bishops and apostles, and sending our missionaries to all ends of the earth. They built a costly Temple, which took them three years to erect.

There they had a bank, run by Smith and Rigdon, which failed disastrously for its noteholders and depositors, and Smith and Rigdon fled to Missouri to avoid arrest. Their deluded followers went after them, being called so to do by a new revelation from Smith, as prophet. They were soon driven out of Missouri, Smith and Rigdon having been tarred and feathered by the indignant Missourians and came back to Commerce, Carthage County, Illinois, in 1840, where they founded the

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City of Nauvoo, and built a magnificent temple. There in July 1843, Smith promulgated the revelation in relation to polygamy, making a plurality of wives one of the doctrines of the new church. It was not well received by his co-workers. Dissensions arose; the church split into factions; anarchy and lawlessness were wide spread. The people of the State of Illinois arose in arms against the doctrines and crimes of those who had thus come amongst them as fugitives from the neighboring State of Missouri. Smith and his brother Hyrum, and some sixteen others, were arrested and imprisoned at Carthage, the county seat, where, on the evening of the 27th of June 1844, Joseph and Hyrum Smith were killed by an armed mob. The death of their prophet caused much temporary confusion among the saints. Sidney Rigdon aspired to succeed him as head of the church, but Brigham Young was chosen first president, and Rigdon, being contumaceous, was cut off from the communion of the faithful, cursed and solemnly delivered over to the devil, "to be buffeted in the flesh for a thousand years". In a short time Rigdon, who had a considerable number of followers, seceded and came eastward to Pittsburg(h), Pennsylvania, where they established a paper through which to spread their doctrines. But public sentiment being against them, they resolved to remove to a more quiet neighborhood.

In September 1845, the city of Nauvoo was cannonaded for three days by the forces of the State of Illinois, its inhabitants driven out at the point of a bayonet, and the city, with its magnificent temple and public buildings,

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wholly destroyed. About the same time two of Rigdon's emissaries came through the southern part of our county, on the turnpike leading from Mercersburg to Greencastle. Stopping upon the bridge spanning the conococheague creek, about a mile and a quarter west of Greencastle, they looked over the farm of Andrew G. M'Lanahan, Esq., which lay spread out just north of them, and said that, "there was the place the Lord had shown them in visions was to be the site of the City of the New Jerusalem". In a short time afterwards, Mr. Peter Boyer, a wealthy farmer of Allegheny County, Pennsylvania, came on and contracted with Mr. M'Lanahan for his farm of four hundred acres, at the price of fourteen thousand seven hundred dollars. Six hundred dollars were paid in cash, and on the 3rd of April, 1846, Mr. M'Lanahan received five thousand four hundred dollars additional, gave a deed and took a judgement for the balance of the purchase money - - eight thousand seven hundred dollars - - payable April 1st, 1847. The Purchaser at one took possession, and in a short time Sidney Rigdon, Elders Hyde, Heber, Judge Richards, William E. M'Lennan, Hatch, Hinkle, Zody, Grimes, Ringer and others joined them. The band numbered from one to two hundred all told. The most of them went upon the farm, where they said that they intended to lay out a great city, build a magnificent temple and other needed public edifices. Quite a number of them located in the town of Greencastle, where they established a weekly newspaper, called the "CONOCOCHEAGUE HERALD", under the editorship of Mr. E. Robinson, the church printer, Among them were professional men, mechanics and

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farmers, and one or two who had been heavy capitalists in Pittsburg when they joined the band, but their riches had been squandered subsequently. Sidney Rigdon was their prophet and High Priest. Every Sunday they held services in the barn on the farm, Rigdon generally doing the preaching; offasionally one of the elders held forth. Their meetings were largely attended by the people of the neighborhood, more from curiosity to hear what would be said than from any similarity of thoughts or feeling with them. They made few converts amongst our people -- not, perhaps over half a dozen in the whole county. They talked largely about what they intended to do -- about laying out avenues and streets, building glass works, cotton mills, &c. But the most of them lived in idleness the while, and all their plans soon came to naught. Their money was soon spent; death swung his scythe amongst them and cut down quite a number of them; others became discouraged and left; they could not meet their indebtedness due to Mr. M'Lanahan on the 1st of April 1847, and the farm was sold at Sheriff's sale and bought in by Mr. M' Lanahan, in August of that year, who again obtained possession of it in November following. After this deathblow to their hopes and prospects all discipline and organization was at an end, and the bank dissolved. A majority of them went to Salt Lake, whilst others joined the Gentiles and started life anew. In the pines, on the farm, a number of them lie buried, and the spot is known as the "Mormon Grave-yard".

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Brigham Young died at Salt Lake City, August 29th 1877, aged seventy six years. It is thought by many that Mormonism will not long survive this event; that there is no person among his followers who will be able to keep them together as he did: that divisions and heart burnings will inevitably arise, no difference upon whose shoulders his mantle must descend, and that disintegration and dissolution must speedily follow.

An historian cannot foretell the future. It is his province to speak of the past, and Time alone will show what is to become of this great imposture of the nineteenth century.

unquote

The foregoing verbatim extract as published:
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SUMMARY COMMENTS

The many years of research and compilation devoted to this writing to provide a look back in early history, has been most rewarding and it is hoped that the common bonds of family are recognized pursuant to the pride of our Christian heritage.

With emphasis on Pennsylvania, each of the various religious entities contributed greatly to settling the land and influence upon the New Republic, with new generations extending such influence westward. Christianity occupied a most important role in America and is a neglected subject as pertains to the educational needs of our children, to understand early American history.

Alexander Mack and his disciples of the Brethern Church in America touched the lives of many people, and endures to this day. The impressive church service that I attended fifty seven years ago, the gentleman (the elderly patriarch) who placed his hand on my shoulder and said, "come back, son", was a man named John Hildebrand. I am convinced this man was a direct descendant of the John and Marie Hildebrand, who were participants in that recorded memorable founding of the Brethern Church in America, on that Christmas Day of 1723, in Germantown.

It is with great anticipation that I look forward to visiting with living descendants of the Stentz and collateral families, whose names have been misspelled for two hundred years, who will learn of their identity to the family and with one another for the first time, by virtue of this book. "May GOD bless you all".

"SPRING OF 1898"
MICHAEL STENTZ (1828-1907) AND HIS DESCENDANTS

Back Row L to R: Irene "Tena" Stantz, Allie Stantz, Josie Stantz, John Clark, Tommy Clark, Ira Earl Stantz, Annie Elizabeth (Kintner) Stentz, Marion McClellan Stentz, Homer Stantz, Marion "Buddy" Stantz, Sarah Ellen (Stantz) Stifle, Bill Stifle.

Front L to R: Hannah (Straley) Stentz, Theresa (Randolph) Stentz, Verdie Stantz, Mertie Stantz, Andrew Jackson Stantz, Trecia Stantz, Michael Stentz with Family Bible, Charley Stantz, Charley Clark, John Stantz.

Photo: Courtesy of Jean (Stentz) Nye

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This section of the Indexes commences the variations in spelling of the Europeans. Please note that names are spelled at variance in the same family. Other individual families reflect a consistent spelling, at variance with other families, yet are known to be the same in origin, with respect to their immediate forebearers. Others whose name is shown spelled one way in Europe, is spelled differently in America.

Staentz
Staenz
Stans
Stantz
Stanz
Stence (American phoenetic spelling)
Stens
Stents (American phoenetic spelling)
Stentz
Stenz

Other American phoenetic spelling, not shown in this Indexes, but appears in Genealogical Chronolog's, is "Stance" and "Stants"

the compiler

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Wehril,	Elsbeth		080
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Wehrli,	Hans		080
Wehrli,	Henrich		080

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spare

SEPARATE ALPHABETICAL INDEX LISTING

ALEXANDER MACK, FOUNDER OF THE BRETHERN PIETISTS

AND BRETHERN MEMBERS, WHO ARRIVED AT PHILADELPHIA

SEPTEMBER 15, 1729, ABOARD THE SHIP "ALLEN",

JAMES CRAIGIE, MASTER.

Such list of names on pages 685-687, are extracted

from: European Origins of the Brethern p 296-298
Dr. Donald F. Durnbaugh

Minutes of the Provincial Council.

At the Courthouse of Philadelphia, September 15, 1729.
Fifty nine Palatines, who with their families, making in all about One hundred and twenty six persons, were imported in the Ship, Allen James Craigie, Master, from Rotterdam, but last from Cowes, as by Clearance thence dated 7th of July last.

List of Passengers having arrived on Ship Allen, September 11, 1729.

Anna Maria	Ackhorden,	Alexander	Dinell,
Magdalena	Ackhorden,	George	Fetter,
John Michael	Amweg,	Marie Catherine	Fiersler,
Leonard	Amweg,	Philip Michael	Fiersler,
Magdalene	Amweg,	John	Flickinger,
Nicholas	Bayly,	Dorothy	Galler,
Christine	Becker,	Samuel	Galler,
Valentine	Becker,	Helen Holstein	Germ't,
Catherine	Bender,	John	Gunde,
Esbert	Bender,	Reinhard	Hammer
Andrew	Boni,	Susan	Hammer,
Joanna Margaret	Boni,	Susan Catherine	Hisle,
Eva	Bossert,	Valentine Berhhard	Hisle,
Jacob	Bossert,	Anna Margaret	Hoffart,
Jacob	Bossert,	Anna Margaret	Hoffart, Jr.,
John	Bossert,	Christian	Hoffart,
Marie Elizabeth	Bossert,	George	Hoffart,
Susan	Bossert,	John Jacob	Hopback,
Mathew	Bradford,	Magdalene	Hopback,
Catherine Elizabeth	Bruner,	Agnes	Kalckloser,
John	Bruner,	Christopher	Kalckloser,
John Henry	Bruner,	Immanuel	Kalckloser,
Joseph	Bruner,	Jacob	Kalckloser,

List of Passengers, Ship, Allen, continued:

John Henry Kalckloser,
Marie Kalckloser,
Marie Magdalene Kamp,
Anna Barbara Kiessel,
Christine Margaret Kiessel,
John George Kiessel,
John Jacob Kiessel,
Anna Kipping,
Joanna Kipping,
John Kipping
Sybil Kipping,
Anna Barbara Kitsenlander,
Christian Kitsenlander,
Anna Maria Klauser,
John George Klauser,
John Jacob Knecht,
William Knepper,
Veronica Knepper,
Anna Catherine Koch,
John George Koch,
Anna Philis Kolb,
John Casper Kolb,
Anna Catherine Kress,
John Martin Kress,
Andrew Kropf,
Christian Kropf,
Christian Kropf, Jr.,
Daniel Kropf,
Jacob Kropf,
Rosine Kropf,
Anna Marie Latrine,
Anna Catherine Lesle,
Christine Lesle,
David Lesle,
Elizabeth Lesle,
Jacob Lesle,
Marie Elizabeth Lesle,
Peter Lesle,
Christine Lipkip,
Paul Lipkip,
Alexander Mack,
Alexander Mack, Jr.,
Anna Margaret Mack,
Anna Margaret Mack,
John Mack,
Phillipine Mack,
Valentine Mack,
Christopher Marte,
Christopher Gotlieb Marte,
Marie Agnes Marte,
John Mickendorfer,
Veronica Mickendorfer,
Henry Peter Middeldorf,
(list continued next page)

List of Passengers, Ship Allen, continued:

Catherine	Oellen,	Catharine	Ulland,
Conrad	Oellen,	John	Ulland,
Elizabeth	Oellen,	Mathew	Ulland,
Eva Tabaek	Oellen,	James	Weiss,
John Ulrich	Oellen,	John	Wightman,
Margaret	Oellen,	Marie Phillis	Wightman
Marie	Oellen,	. . . . .	
Anna Ursula	Perger,		
John	Perger,		
Anna Elizabeth	Pettighofer,		
Gertrud	Pettighofer		
John	Pettighofer,		
Maeta (Martha) Lina	Pettighofer,		
Anna Maria Barbara	Rafer,		
Valentine	Rafer,		
Christian	Schneider,		
Magdalene	Schneider,		
Matthew	Schneider,		
Susan	Schneider,		
Catharine	Slaughter (Schlachter)		
John	Slaughter (Schlachter)		
Jacob	Sneider		

. . . . . .

BIBLIOGRAPHY

Reference as noted, entries on pages throughout text.

Genealogical Reports for the York County Historical Society
Henry James Young, Researcher

VOLUME XIII pp 75-82 (page 75)

Evidences of the Stentz families of York County, prior to the year of 1850

1 9 3 6

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I DEEDS [1]

2C, 267 Ap 22 1785. Philip Stentz of York Town yeoman and wife Catharine to Henry Yesler: for £425: the western half of lot no. 121 in York Town.

2G, 232 N 10 1778. Henry Walter and wife Elizabeth: to Philip Stentz of Hellam Township yoeman: for 1250: lot no. 121 in York Town.

2J, 502 My 9 1767. Jacob Stentz of Hellam Township yoeman and wife Anna (daughter of the late Peter Lehman of York Township): to Jacob Hackman: for 115: 100 acres bequeathed to the said Anna by her father.

II MORTGAGES [1]

There are none on record.

III CIVIL OFFICERS [2]

1. Henry Stentz, supervisor of highways, Hellam Township, 1756

2. Philip Stentz of Hellam Township, constable, 1763: supervisor of highways, 1769; overseer of the poor, 1774.

IV TAX LIST OF 1783 [3]

(p. 6) 'Phillip' Stentz of York Town, 1 house, ½ lot, 1 horse, 1 cow, 4 males, 3 females; valuation £ 243, tax 3 9d.

(p.25) Jacob Stentz of Hellam Township, 180 acres, 1 house, 1 barn, 6 males, 3 females, 3 horses, 2 "horn'd cattle", 1 sheep; valuation £ 303 10/, tax £ 5 8d.

1 All that are recorded at York from 1749 to 1850

2 York County, General Quarter Sessions Dockets for the years mentioned. This lemma covers only the provincial and Revolutionary periods.

3 This was the first census of York County; it was published in part in Pennsylvania Archives, 3rd Series, XXI, 662-820 and in Gibson's and Prowel's histories of the county, passim. The above data are from the original Ms. in the Court House at York.

V IMMIGRANTS

Henrich Stentz (Stance), shoemaker, aged 39 years, sailed from Rotterdam via Dover in the ship Elizabeth of London, Edward Lee, Master, and qualified at the Court House in Philadelphia on Ag 27 1733. On the same ship were Maria Stance (aged 31), Anna Maria Stance (11), Maria Catrina Stance (7), Maria Dorctea Stance (4), Hance Jacob Stance (1½).[4]

VI WILLS [5]

A, 190 Henry Stentz of Hellam Township 'cordwinder' dated D 16 1754 probated N 14 1758 wife Maria Dorothea (second wife, has issue) issue Leonard (youngest son), Anna Maria (my oldest daughter from my first wife), Maria Catharina (second daughter), Dorothea (youngest daughter), Jacob, John Philip. executors: wife, Jacob Stence (son), John Sheder

VII ADMINISTRATION BONDS [6]

F, 303 N 1 1784. Estate of Jacob Stentz of Hellam Township, George Lewis Lefler and Ignatius Leitner administrators. Tenet in £ 400. Anna Stentz, the widow, and Henry Stentz, eldest son, renounce the administration. The inventory was filed My 2 1785.

4 Hinke, W. J. ed. Pennsylvania German Pioneers (Norristown, Pennsylvania, 1934) I, 113, 114, 115, 765, 766, 767.

5. Those probated at York from 1749 to 1850 inclusive; filed in the office of the Register of Wills, in the Gourt House, York, Pennsylvania.

6 Filed in the office of the Register of Wills in the Court House, York, Pennsylvania. This lemma covers the period 1749 to 1850.

VIII ADMINISTRATION ACCOUNTS [7]

Ag 26 1788. Estate of Jacob Stentz of Hellam Township yoeman shows a balance of £ 41 13/11½d.

IX ORPHANS COURT DOCKETS [8]

E, 196-197 — N 30 1784. Anna Stentz (their mother, widow of Jacob Stentz of Hellam Township) and Henry Stentz (their brother) are appointed guardians of Jacob 9aged 18 years), Anna Maria (16) and Peter (14); Henry Stentz of Hellam Township and George Lewis Lefler are appointed guardians of Jacob's other children, viz, Elizabeth (12), John (9), Michael (4), Leonard (4).

ibid.,197 — N 30 1784. Petition sets forth that Jacob Stentz intestate, owner of about 200 acres in Hellam Township, left a widow named Anna, and issue Henry, Philip, Jacob, Anna Maria, Peter, John, Elizabeth, Michael and Leonard. An inquest is awarded.

ibid.,280 — Mr 26 1785. The above real estate is valued at 400, and is decreed to Henry Stentz.

L, 22 — Ag 2 1813, Michael Stens, father and guardian of Susanna, Henry and Christina, is authorized to sell real estate (an eighth interest in 20½ acres in Fairview Township) late the property of his wife Catharine Weinagle, of which he is tenant by courtesy and they are heirs.

ibid., 34 — S 14 1813. The same is reported sold for $ 30.

7 Those filed in the period 1749 to 1850 inclusive. Office of the Register of Wills, Court House, York, Pennsylvania. Summarized also in Orphans Court Dockets, F,165.

8 Office of the Clerk of Courts, Court House, York Pennsylvania. Period 1749 to 1850 inclusive.

X RECORDS OF THE REVOLUTION

1. Henry Stentz (Stentz) private in the Second Class of Captain Jacob Comfort's company, York County Militia, according to a sworn return dated D 15 1782.[9]

2. Jacob Stentz, member of the Seventh Class of inhabitants of Hellam Township, classified under an Act of Assembly passed in 1780, entitled "An Act to compleat the Quota of the Foederal Army," each class was "required to provide, in fifteen Days from this Date (January 30, 1781), one able-bodied Recruit for the Continental Army, to serve during the War," under penalty of a fine of £ 15 specie: this class proved delinquent and was fined.[10]

3. Philip Stentz, fined £ 3 10/ by warrant dated My 10 1777, while a resident of Hellam Township, for failure to "meet and exercise in order to learn the art military," as required in an Act of Assembly of F 14 1777. [11] Private in the 3rd Class of Captain Jacob Heyer's (or Hiar's) company (the Fourth), Second Battalion, York County Militia, according to a return dated Ap 17 1778. [12] Private in the

9 Pennsylvania Archives, 6th Series, II, 667.

10 From the original Class Lists in the Library of the Historical Society of York County. Young, H. J. York County, Pennsylvania in the American Revolution: A Source Book (Ms.), 42,45.

11 From the original warrants in the Library of the Historical Society of York County; Young, op.cit., 215.

12 Ms. no. 134, Robert Cabeen Bair Collection, The Historical Society of York County. Young, op.cit., 521

RECORDS OF THE REVOLUTION (continued)

Third Class of Captain Ephriam Pennington's company (the Seventh), First Battalion, York County Militia from 1780 to 1783.[13] Member of the Sixth Class of inhabitants of York Town, classified under an Act of Assembly passed in 1780, entitled "An Act to compleat the Quota of the Foederal Army;" each class was "required to provide, in fifteen Days from this Date (January 30, 1781), one able-bodied Recruit for the Continental Army, to serve during the War," under penalty of a fine of £15 specie: there are no data to show whether this class satisfied the requisition or not.[14] On Mr 16 1781 he was paid £37 10/ "for paper for the militia guarding the prisoners".[15]

13 Pennsylvania Archives, 6th Series, II, 435,445,451.

14 From the original Class Lists in the Library of the Historical Society of York County. Young. op.cit., 186.

15 Pennsylvania Archives, 3rd Series, VII, 60.

XI CHURCH RECORDS [16]

Register of Christ Lutheran Church, York, Pennsylvania
translation by Henry James Young, A.B. (Ms.)

Birth & Baptism	Child	Parents	Sponsors
F 1 1735 F 23 1735	Philip Daniel (p.4)	Henry Stentz and wife	Philip Ernest Gruber and wife.
My 26 1736 JI 3 1736	John Leonard (p.4)	Same	John Leonard Mooser, and the parents.
My 15 1762 My 23 1762	Catharine (p.85)	Philip Daniel Stentz Catharine Elizabeth	George and Judith Herzog.

MARRIAGES

S 23 1740 Albinus Beyer married Anna Maria Stentz.(p.502)

Je 17 1759 John George Herzog, Lutheran, married Judith Stentz, Reformed. (p.509)

Jl 28 1761 Martin, son of the late Vaelte Schultz married Juliana, daughter of the late Henry Stentz. (p.513)

Ag 11 1761 Philip Daniel Stentz (son of Henry), married Catharine Elizabeth Herzog (daughter of George). (p.513)

DEATHS AND BURIALS

Henry Stentz, son of the late Rudolph and Eva Barbara Stentz, born in Germany in September 1694. Member of the Reformed Church. Married (1st) Anna Maria ---------, who lived with him for thirteen years, and had four children, of whom three daughters survive; married 26 years ago Dorothy Bosserth, who survives him; by his second wife he had three sons and five daughters, all living. He lay in a feverish condition for some eight days, then died October 14, 1758, and was buried at the Reformed Church on Kreutz Creek on the 16th. (p.570)

Register of the First Reformed Church, York Pennsylvania
translation by Henry James Young, A. B. (Ms.)

My 19 1779 Je 17 1779	Daniel (p.57)	Philip Stens and wife	Daniel Wagner and wife Maria.

16 From the transcripts and microphotographic copies in the Library of The Historical Society of York County.

CHURCH RECORDS (continued)

The Private Record of Jacob Lischy 1743-1769.
Translation by Henry James Young, A. B. (Ms.)

Birth & Baptism	Child	Parents	Sponsors
---------- D 11 1748	Maria Catharina (p.37)	Heinrich Stentz Maria Dorethea	Heinrich Liebhardt & Maria Catharina.

Heinrich Stentz is listed as a signer of an agreement on March 17, 1745, concerning the building of the First Reformed Church of York. (p.216)

Register of Kreutz Creek Reformed Church, Hellam Township, York County, Pennsylvania. Translated by Henry James Young, A.B. (Ms.)

O 10 1763	Anna Maria	Philip Stentz	Georg Hertzog
O 16 1763	(born at 10 p.m.)	Cathar.	senior and wife
F 22 1766	John Jacob	Joh:Jacob Stentz	Philliph Stentz
Mr 23 1766		Anna	Catharina

XII CEMETARY RECORDS [17]

There are none on record.

17 Transcripts, Historical Society of York County.

(Unrecorded Deed in the general manuscript collection of The Historical Society of York County, Series 02, item no 29)

Ap 25 1785. Philip Stentz of York Town weaver, to George Maul: for 6: a lot in York.

- - - - - - - - - - END OF VERBATIM REPORT- - - - - - - - - - -

Additional information, not contained in foregoing report:

MARRIAGES

My 7 1745 Abraham Holl married Maria Dorothea Stentz, daughter of: Henrich and (1) Anna Maria (_____) Stentz, marriage performed by Ludwig Casper Schnorr

- -

*Note: The author of this volume is an eighth generation descendant of Henrich Stentz, our Immigrant Ancestor, and relates here for the benefit of the reader, the following vital information as pertains to the STENTZ REPORT of 1936 titled:

VOLUME XIII pp 75-82 "EVIDENCES OF THE STENTZ FAMILIES OF YORK COUNTY, PRIOR TO THE YEAR OF 1850, by Henry James Young, A.B. Researcher.

The author has devoted substantial time to foreign research, and has filed an affidavit with the Historical Society of York, Pennsylvania, requesting such affidavit be made a part of the record, for the express purpose of REFERENCE to the section of DEATHS AND BURIALS, FURTHER REFERENCED AS (p 570), contained on page 81.

That portion of the report on the parentage of Henrich Stentz naming one Rudolph and Eva Barbara Stentz, is declared erroneous information and to be held for naught. Such correct names and supporting documentation is a part of the affidavit.

That portion of the report that bears upon the birthdate of Henrich Stentz, is declared erroneous and to be held for naught. Such correct birthdate and birthplace is supported with documentation and made a part of the affidavit.

That portion bearing upon the name of Henrich Stentz's second wife, whose maiden name is shown as "BOSSERTH", is declared incorrect and clarified to be properly spelled "BOSSERT".

Howard W. "Buster" Stentz
compiler

BIBLIOGRAPHY

Reference as noted, entries on pages throughout text.

Genealogical Reports for the York County Historical Society
Henry James Young, Researcher.

VOLUME XXIII pp 135-144 (1940)

Evidences of the Bossert Families of York County, prior to the year of 1850

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I WILLS [1]

R, 224 Catharine Bossert of Codorus Township
dated Ap 27, 1824 Probated O 15, 1835
Issue Samuel Bossert, Anna wife of Samuel Behler,
Polley Bossert, Elizabeth (deceased, left a son
John Waganer)

II ADMINISTRATION BONDS [2]

2F, 520 F 22, 1820. Estate of Jacob Bossert
of Codorus Township;
Samuel Bossert and John W. Hetrick, Administrators.

III ADMINISTRATION ACCOUNTS [3]

1. My 6, 1823. Estate of Jacob Bossert of Codorus Township shows a balance of $ 1033.08½.

2. Ap 6, 1836. Estate of Catharine Bossert of Codorus Township shows a balance of $ 471.90

1 Those probated at York from 1749 to 1850 inclusive; filed in the office of the Register of Wills, in the Court House, York, Pennsylvania.

2 Filed in the office of the Register of Wills in the Court House, York, Pennsylvania. This lemma covers the period 1749 to 1850.

3 Those filed in the period 1749 to 1850 inclusive; office of the Register of Wills, Court House, York, Pennsylvania.

IV ORPHANS COURT DOCKETS [1]

N, 383 My 14, 1822. Petition sets forth that Jacob Bossard of Codorus Township intestate owned 335 acres in York County, left a widow Catharine and issue Samuel, Ann wife of Samuel Bailer, Elizabeth wife of Jacob Wagner and Mary. An appraisement is awarded.

Ibid., 401 Same day. Samuel Bailor is appointed guardian of the said Mary.

P, 150 Ag 9, 1827. John Ziegler is appointed guardian of the said Mary, now above 14, in place of Samuel Behler.

V MORTGAGES [2]

N, 14 1816. Abraham Weber; to Jacob Bossert: for $ 1400: property in Codorus Township.

Ibid., 215 1817. Jacob Fuhrman: to Jacob Bossert: for $ 1000: property in Codorus Township.

1 Office of the Clerk of Courts, Court House, York, Pennsylvania; period 1749 to 1850 inclusive. It has not been thought worth while to report citations, continuance of appointments of auditors.

2 In the Office of Recorder of Deeds, Court House, York, Pennsylvania; period 1749 to 1850 inclusive.

VI DEEDS [1]

2K, 299 — Mr 11, 1795. Jacob Bossert of Shrewsbury Township, yoeman: to John Gerberick: for 9.15.0: 3-1/4 acres in Shrewsbury Township, bought O 31, 1789 from Christian Bechtel and John Kehr and their wives.

2M, 84 — My 30, 1796. John Shearer and wife Justina: to Jacob Bossert of Codorus Township for 40.10.0: 8 acres 154 perches in Codorus Township.

Ibid., 86 — My 30 1796. John Shearer and wife Justina: to Jacob Bossert of Codorus Township, yoeman: for £ 183: (a) 44 acres 140 perches, (b) 6 acres 140 perches, both tracts being in Codorus Township.

Ibid., 175 — My 30, 1796. John Shearer and wife Justina: to Jacob Bossert the Younger of Codorus Township: for £ 481.10.0: 110 acres in Codorus Township.

2N, 287 — Ap 6, 1798. Henry Albrecht and wife Appollonia: to Jacob Bossert of Codorus Township, yoeman: for £ 320: 86 acres 78 perches in Codorus Township.

Ibid., 289 — Ap 6, 1798. The same parties: for £ 80: 23 acres 62 perches in Codorus Township.

2O, 281 — Ap 7, 1798. Jacob Bossert of Codorus Township, yoeman and wife Catharine: to John Ruhl: for £ 162.15.0: 43 acres 103 perches of the grant of 2N, 287 supra.

Ibid., 347 — Mr 14, 1795. Jacob Bossert of Shrewsbury Township, yoeman and wife Ann: to Daniel Peterman: for £ 1050: 295 acres 16 perches, the balance of the tract bought O 31, 1789 from Bechtel and Kehr, called "Brother's Choice."

1 Those recorded in the period 1749 to 1850 inclusive; office of Recorder of Deeds, Court House, York, Pennsylvania

DEEDS (continued)

2R, 390 F 1, 1804. Jacob Sharer and wife Christina: to Jacob Bossert of Codorus Township, farmer; for £ 400: 110 acres in Codorus Township.

2V, 33 My 1, 1809. Jacob Bossert of Codorus Township, yoeman and wife Catharine: to Jacob Sharer: for $ 4.16: 8 acres 37 perches in Codorus Township.

3D, 16 S 10, 1813. Abraham Weber and wife Catharine: to Jacob Bossert of Codorus Township, yoeman: for £ 404.18.r: 63 acres 30 perches in Codorus Township.

3E, 359 Mr 31, 1820. Jacob S. Buzard (so signed) executes a deed as co-administrator of Michael Fuhrman.

3G, 350 Je 12, 1818. Jacob Bossert is bonded as trustee for Mary wife of Frederick Rites.

Ibid., 357 Ap 17, 1823. John Umberger and wife Magdalena make an assignment to Jacob Albrecht and Jacob S. Buzard in trust for the benefit of creditors.

Ibid., 508 N 12, 1823. Samuel Bailor of Shrewsbury Township, yoeman and wife Ann: to Jacob Wagner, fuller: for $ 1069.58: a release on real estate of the late Jacob Bossard.

VII REVOLUTIONARY SERVICES

1. Jacob Bosard (or Buzzard) of Shrewsbury Township, private in the Third (Captain John Miller) Company, Seventh Battalion, York County Militia, according to an undated return assigned to the year 1778:[1] he remained a member of this unit when in 1779, it became the Second (Captain Aquilla Wiley) Company, Fifth Battalion, York County Militia, according to a return for the year 1780.[2] He was a member of the Second Class of the Inhabitants of Shrewsbury Township, classified under an Act of Assembly passed in 1780, entitled "An Act to compleat the Quota of the Foederal Army:" each class was "required to provide, in fifteen Days from this Date (January 30, 1781), one able-bodied Recruit for the Continental Army, to serve during the War, " under penalty of a fine of £ 15.0.0 specie: there are no records to show whether the class satisfied the requisition or not.[3]

1 Ms., The Historical Society of York County; H. J. Young, York County, Pennsylvania in the American Revolution: A Source Book, MS., f. 617; Pennsylvania Archives, 6th Series, II, 700.

2 MS., Archives Division, Pennsylvania State Library; Young, op. cit., 624; Pennsylvania Archives. 6th Series, II, 526.

3 Class Lists, MSS., The Historical Society of York County; Young, op. cit., 54,57.

1. My 29, 1823. Samuel son of Jacob Buzzard and Lydia daughter of John Eppeley, both of York County, were married by the Reverend Mr. Melsheimer.[2]

2. Mr 28, 1850. George S. Brodbeck and Miss Leah Bosserd, both of Codorus Township, were married by the Reverend Mr. Gutelius.[3]

IX TAXABLES OF 1783

1. Jacob Bossart of Shrewsbury Township, 9 inhabitants.[4]

X CEMETARY INSCRIPTIONS[5]

Greenmount Cemetary, York Pennsylvania

1. Bossert, Minnie M., 1866-1925

National Cemetary, Gettysburg, Adams County, Pennsylvania

2. Bussard, P. A. (Indiana) Company K. Regiment 20.

1 Obits and Marriages from 1787 to 1850.

2 Hanover (Pa.) Guardian, Je 4, 1823

3 York (Pa.) Gazette, Ap 2, 1850.

4 This was the first census of York County; it was published in part in Pennsylvania Archives, 3rd Series, XXI, 662-820 and in Gibson's and Prowell's Histories of the county, passim. These data are from Pennsylvania Archives, 3rd Series, Volume XXI, which is based on an incomplete text. The original MS. for this township (i.e. Shrewsbury) is lost.

5 Transcripts, the Historical Society of York County.

XI CHURCH REGISTERS[1]

Vital Records of Christ Lutheran Church of York, Pennsylvania; translated from the original German by Henry James Yound, A.B. (Ms.)

MARRIAGES

(10201) O 22, 1752. Jacob Schilling and Margaret Bossert.

DEATHS and BURIALS

(12117) Henry Stentz, son of the late Rudolph and Eva Barbara Stentz, born in Germany in September, 1694; member of the Reformed Church; married (1st) Anna Maria --------, who lived with him for thirteen years and had four children, of whom three daughters survive; married 26 years ago Dorothy Bosserth, who survives him; by his second wife, he had three sons and five daughters, all living. He lay in a feverish condition for some eight days, then died O 14, 1758, and was buried at the Reformed Church on Kreutz Creek on the 16th.

*Note: *The author of this volume is an eighth generation descendant of Henrich Stentz, our Immigrant Ancestor, and relates here for the benefit of the reader, the following vital information as pertains to the STENTZ REPORT aforementioned of 1936 titled:*

VOLUME X111 pp 75-82 "EVIDENCES OF THE STENTZ FAMILIES OF YORK COUNTY, PRIOR TO THE YEAR OF 1850, by Henry James Young, A.B. Researcher, of which the foregoing (12117) is a verbatim extract of record as cited in the BOSSERT REPORT.

That portion of the report on the parentage of Henrich Stentz naming one Rudolph and Eva Barbara Stentz, is declared erroneous information and to be held for naught. Such correct names and supporting documentation is a part of this affidavit.

That portion of the report that bears upon the birthdate of Henrich Stentz, is declared erroneous and to be held for naught. Such correct birthdate and birthplace is supported with documentation and made a part of this affidavit.

That portion bearing upon the name of Henrich Stentz's second wife, whose maiden name is shown as "BOSSERTH", is declared incorrect and clarified to be properly spelled "BOSSERT".
Affidavit filed with HISTORICAL SOCIETY OF YORK COUNTY, PENN.

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	Dates of Birth and Baptism	Child	Parents	Sponsors
(409)	N 15, 1814 -- 19, 1814	Michael	Jacob Bossert Cath.	Michael Fuhrman Eliz.
(1238)	Mr 15, 1813 Ap 23 1813	Elisa	Jacob Bossart Cath.	Jac. Fuhrman Elis.
(1272)	S 29, 1816 N 3, 1816	Geo.	Jac. Bossert Cath.	Geo. Fischer Christina
(1298)	Mr 23, 1818 My 11, 1818	Henry	Jac. Bossart Cath.	Mich. Bossart, Susanna Fuhrman, both single.
(1312)	J1 21, 1819 Ag 28, 1819	Ferdinand	Jacob Bossert	Geo. Reinhard Magd.
(1334)	My 17, 1821 My 20, 1821	Rebecca	Jac. Bosserd Cath.	John Boes and wife.

1 From the transcripts and microphotographic copies in the Library of the Historical Society of York County.

CHURCH REGISTERS (continued)

Register of Saint Matthew's Lutheran Church, Hanover Pennsylvania, 1743-1865; transcript of the Baum translation in the Hanover Public Library (Ms.)

MARRIAGES

(p. 388) F 3, 1812. Jacob Bossert and Cath. Fuhrman.

Baptisms and Burials at Saint Jacob's (Stone) Union Church, Brodbeck's, Pennsylvania, 1756 to 1936; compiled by the Reverend Paul D. Yoder, D.D. (Codorus, Pa., 1936).

(p.16)	Jl 29, 1828	Anna Elisabeth	Samuel Bossert
	O 5, 1828		Lydia

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Photo reproduction of: (not contained in this volume) Jesse Evans Stentz

Notations on families of: Bowman; Darner (Terner); Fast; and related colateral families of Philip Casper Bowman.

Notations of Henry Bowman (stowaway aboard ship, who came to America, and was sold into indentured servitude) and his descendants, considered related to family of forebearers of Philip Casper Bowman.

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Photo Jeptha Dale Stentz, courtesy of George Stuart Stentz

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Photo Major David Sullins Stentz, George Stuart Stentz

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Other publications in Series, relating to: HENRICH STENTZ, our IMMIGRANT ANCESTOR and his descendants, listed herein:

. . . . . .

Genealogical Chronolog of: HENRICH STENTZ (1690-1758)

and HIS FAMILY

with reference to related families of: BOSSERT, HERTZOG, BEYERS, HOLL, SHULTS, SNIDER, SNYDER, DENGLER, SCHENK, HEISS, GEORGE, including SELECTED ALLIED GENEALOGICAL and HISTORICAL EXTRACTS and NOTES ON MANY OTHERS.

One Volume, 269 pages, Indexed

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Genealogical Chronolog of: HANS JACOB STENTZ (1732-1784) and

ANNA (LEHMAN) STENTZ,

with reference to their children: HENRY, PHILIP, JACOB, ANNA MARIA, PETER, ELIZABETH, JOHN, MICHAEL and LEONARD, including THEIR FAMILIES and THEIR DESCENDANTS, SELECTED HISTORICAL EXTRACTS and NOTES ON MANY OTHERS.

Two Volumes, 1,880 pages, Indexed in 2nd Volume

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Genealogical Chronolog of: PHILIP DANIEL STENTZ (1735-1807), and

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Genealogical Chronolog of: JOHN LEONARD STENTZ (1736-1807),

and ANNA CATHARINE (_____) STENTZ,

and SOME OF THEIR DESCENDANTS,

with reference to related families of: ALBERT, BARNES, BOWERS, CHERRY, CRICK, EMIG, HOVERLAND, FINKENBINDER, FROST, HOLM, HOUT, KAHLER, KEEL, KUNKLE, LEMON, LIVINGSTON, LOBINGIER, McKINNEY, LORSON, McMASTERS, MILLER, MARKLE, MILLIMAN, MOODY, OVERAND, PAINTER, RADER, SCOTT, SHARTZER, SNIVELY, SLEICHTER, STUCKER, YOUNG, YUTZY including HISTORICAL EXTRACTS and NOTES ON MAY OTHERS.

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Genealogical Chronolog of: JOHN PETER SNYDER (1729-1807), and MARY CATHARINE ELIZABETH (STENTZ) SNYDER (1739-1782),

and THEIR DESCENDANTS,

WITH REFERENCE TO RELATED FAMILIES OF: HARBAUGH, PETERS, ZIEGLER, HARLEY, HOWARD, POORMAN, BROWN, SNIVELY, SWENTZEL, TRITLE, WINGERT, WHISTLER, EBY, RIDENOUR, WAGAMAN, WELDY, and ZARTMAN, including SELECTED ALLIED GENEALOGICAL and HISTORICAL EXTRACTS and NOTES ON MANY OTHERS.

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MASTER INDEXES to STENTZ GENEALOGICAL CHRONOLOGS, consisting of the separate respective INDEX of each, bound under one cover for ready reference to ALPHABETICAL LISTING OF INDIVIDUAL NAMES, listed by PAGE NUMBERS as further relates to SPECIFIC BRANCH FAMILY MEMBER.

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FINAL NOTES

It is the intent of the compiler of this volume, to publish a "critique" to relate findings in research that could not be appropriately introduced into any of the books in the series at this time. Such will be a small volume, but contain information of interest, and be of substantial aid to future researchers. Be the Good Lord willing, this will bring my activities to an end as pertains to further contribution to these publications.

Your letters and comments will not only be appreciated by the writer but will be preserved for the future. It is virtually impossible to respond to written letters of correspondence, and can only suggest those interested send a business size SASE for time schedule devoted to receiving prepaid long distance telephone calls (Pacific Coast Time).

We are able to photocopy material from the multi volume Genealogical Chronologs, in being responsive to the needs of researchers, send business size SASE for procedure and terms.

A roster of descendant names and addresses for direct person to person correspondence will be prepared in the near future, containing the names and addresses of all those individuals who submit such information in the form of a request on a post card appropriately signed. Please print information legibly and include Subject reference number from the appropriate Genealogical Chronolog for identity.

Buster

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